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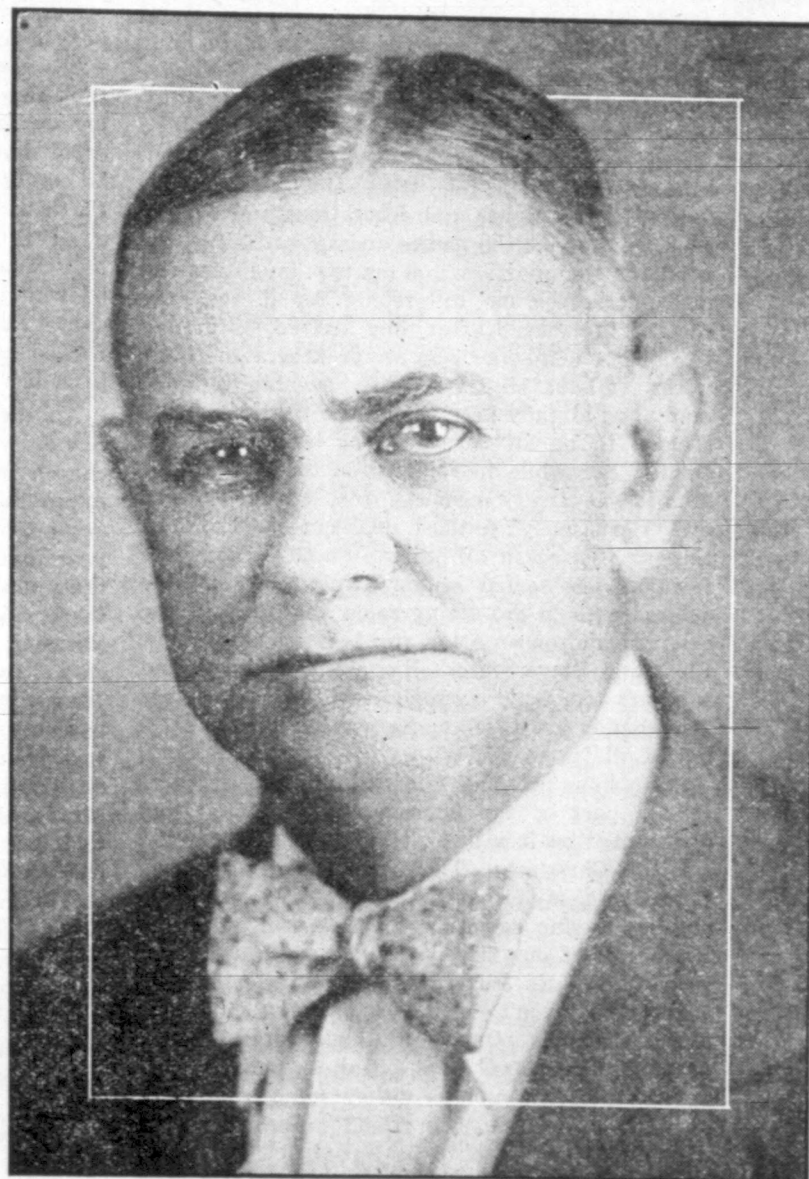
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, Miss., February 11, 1932

NEW SERIES
VOLUME XXXIV. No. 6



DR. J. L. JOHNSON

President of Mississippi Woman's College 1912-1932

SIDELIGHTS ON THE DISARMAMENT
CONFERENCE

(By Sue Lipsey, Geneva, Switzerland)

GENEVA, Switzerland.—The disarmament conference is meeting here under a cloud of thick pessimism.

Representatives of 64 nations of this sick world will consider the question of armaments, one of the many things which depress it. Those who ought to know say that reduction of arms will not be accomplished at this time.

One gathers that the following are some of the reasons the conference is foredoomed to failure:

The nationalistic tendencies and antagonisms are being manifested by governments and peoples everywhere; most flagrantly perhaps in the Manchurian trouble, in which Japan has seized part of China without serious opposition from the rest of the world; less violently but with even greater bitterness, between Germany and France, reaching a high point in the German chancellor's statement that Germany could not pay reparations further and the resulting reaction in France; in Italian and French naval policies where Italy asks for a navy equal to that of France's, as a matter of national pride; and in the distrust and fear of Soviet Russia found in capitalistic countries.

Because of the fears of the people and the distrust of other countries, each country wishes to have adequate armaments to protect itself, and in some cases its allies.

Therefore, no delegation is coming to Geneva to lead in disarming—unless it is the Russian. Millions of people in many countries have signed petitions asking for disarmament, but they send those petitions to Geneva and not to their own governments, who only can be influenced by the votes of the signers.

Each national group of petitioners wishes the other countries to disarm.

Only two important nations come with any expressed wish for disarmament. Germany, already disarmed by the Versailles treaty, wishes the armaments of other nations to be brought down nearer her own. Russia is the other, but other countries doubt her sincerity.

Neither is there a powerful leader for the conference. The President, Arthur Henderson, leader of the defeated Labor party in Great Britain, is not a member of the British government and therefore has no political voice.

The problem of reducing arms is so intimately related to the other ills of the world that it is difficult to isolate it.

National antagonisms seem to be infinitely increased by the strain of the continued economic crisis and the pressure of economic needs. Japan feels that it is a matter of life and death to that island empire to gain a foothold in the rich resources of Manchurian territory.

The United States feels that it cannot cancel the war debts because of the great needs of its millions unemployed.

Germany, admitting herself to be in a desperate condition and repeatedly so judged by experts, is continually near the breaking point. She has nothing to lose, she feels, by showing resentment against reparations and other provisions of the peace treaty.

Populations of the great powers are so burdened with internal troubles that they have no will to deal adequately with the Manchurian question.

England and other debtor countries resent the attitude of the American government in maintaining its right to collect war debts while the prospect of German default on reparations stares them in the face.

France is intensely excited at the possibility of Germany's repudiation of reparations. Premier Laval has promised his parliament to block this German move.

With such a confusion of fears, suspicions and rivalries agitating the nations, any immediate success of the Geneva arms conference would be like a miracle. The only hope seems to be for the conference to be prolonged indefinitely, to give time for some of the troubles to be cleared up and for the spirit of God to work in the heart of the peoples.

A BELATED CHRISTMAS STORY

Although the New Year is well on its way, I believe this story of a little Christmas tree might be of interest to some of the readers. My husband has a group of houses that he rents to colored people. Every year since he has owned these houses we have tried to do something at Christmas time for the tenants, something that would give a human touch to the business side. In the past we have featured such things as: "Christmas Tree" with a program on such topics as "Better Homes," "How a Garden Helps a Family to be Healthy and Economical," "The Value of Flowers in Making a Happy Home," "What It Takes To Make a Home Out of a House," and similar subjects. But this year we proceeded along a different line.

I had only three dollars in all for the Christmas tree and there were about ten children and thirty grown people. It had been our custom to have this tree before Christmas, but as we could not be in town at that time this year, we had the tree on Tuesday after Christmas. This truly was providential for articles that were as much as ten cents before Christmas were reduced to two cents and two and one-half cents on the Inventory Sales in Kress and Woolworth after Christmas. I got twelve pounds of nice, fresh mixed Christmas candy in a tin can for \$1.20 and ten little cakes at the Bakery for four cents each (each cake made four thick slices when cut) and I invested the other money in handkerchiefs, dolls or little horses, according to the age of the beneficiaries. Woolworth's gave me forty little cellophane bags and the colored candies looked so pretty in them. Steve, one of the colored men, brought me a little pine tree. Our pastor's wife lent me some lights and decorations. Elsie, my cook, got for me the names and ages of all of the people in the quarters, and my two daughters and husband helped me to prepare for it and take care of the guests after they arrived. I invited two of our neighbors who are preachers and their wives. About six-thirty that evening a good many had already arrived and the Christmas tree seemed to be an "eyefull" for both large and small. For while in comparison to some I have seen it was a very mediocre tree, it looked bright and "Christmasy" to those unaccustomed to such things. By seven all were present. The white friends were seated in the living room and the colored ones in the dining room and all the little colored children on a big rug between the rooms. Elsie and Steve were self-constituted hosts and servants too, truly exemplifying the saying that "He that is greatest among you let him be servant of all."

One of our preacher friends led in prayer and I read a part of the Sermon on the Mount and commented on it a little, trying to bring out the spirit of Christmas. Then we all sang "Let Jesus Come Into My Heart," and then I asked the negroes to sing something of their own selection. I wish all of our friends could have heard them sing "Makes No Difference What de People Say, God's Word Won't Pass Away," and "Swing Low Sweet Chariot." One of my daughters with one of the small colored boys acting as porter called out the presents and then they sang some more and our other preacher friend preached a real sermonette on "How to be Saved." The guests seemed to have been very pleased with it and "amen-nd" everything he said.

As they passed out, one of the girls was standing at the door with the waiter of cake and served them all. After they were all out on the lawn, one of them began singing, "God Be With You Till We Meet Again," and all the rest joined in. It sounded very plaintive and full of melody floating in on the night air. I wonder if we could not put ourselves to a little more trouble and expense to interpret "good will to men" in such a way that even the most ignorant would understand it.

—S. B. J.

Brother H. L. Carter goes from McComb to Lyon to assume his duties as pastor there immediately. He is succeeded at Central Church, McComb, by R. L. Smith, a Mississippian who has been recently in the Seminary in Ft. Worth.

GOD WORKS IN CHINA

Chengchow, Honan, China,
December 12, 1931.

My Dear Partners Across the Sea:

With you who are co-workers in this work of the Chengchow field we wish to share our joy. For about two years we missionaries when in the main station have met daily, with the exception of Sunday, for prayer crying to the Lord to do a work in our midst. The promise, "Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not," (Jer. 33:3, has again proved true. The Lord sent Miss Marie Monsen, His Spirit-filled servant, who held a week's meeting beginning October the fifteenth. The convicting power of the Holy Spirit was present at the first meeting. The question, "Have you been born again?" was asked the congregation as a whole, but most effective was it when put daily to individuals as they passed out the door. Miss Monsen proclaimed sin and the need of a regenerate heart. This message went with convicting power to hearts and caused sleepless nights and made food not good to many church members and evangelists. Enemies were forgiven and stolen goods restored.

Mr. Ma, a colporteur, a member of the church for five or six years, was one of the first of our people to be born again. He said that during the first days of the meeting he saw others under conviction and wondered why he was not. He prayed for the Spirit to convict him. His prayer was answered. One night he was so burdened that he got out of bed and went to the church to pray. The next night it was the same. At the early morning prayer service in tears and agony he confessed to the Lord a long, black list of sins. Faith and assurance of salvation sprang up when a servant of the Lord showed him such promises as, "Though your sins be as scarlet they shall be white as snow." This brought joy and freedom. Now he is telling the Gospel in a new way for he has experienced what he proclaims. He is seeing souls born again.

Another man who found joy and freedom in the Savior was Mr. Liu, an elder in the Lutheran church in Chengchow. He had been an official in another province where he had committed many crimes. When he came to Chengchow, about six years ago, he went to the chapel for he had heard that one could get rid of sins and find peace there. After attending some time and being instructed, he was received into the church. His sins, however, were not taken away. As Miss Monsen proclaimed sin he saw he was on the way to destruction. At the close of one meeting he was so burdened that he caught hold of Mr. Fielder, wanting him to help him. Later he came to Mr. Fielder's study, where he poured out his sins to the Savior and found peace. We hear that he has gone back to his old home to make restitution as Zacchaeus did.

The Lord has been using in the outstations those who were saved in this meeting here. Pastor Chang, of Kunghsien, reports that the church members from there who attended the meeting have gone back to tell the Gospel with power. At Ta Yen Kou, where we were having a meeting the last of October, one of the church members was shown a black heart drawn on a bit of paper. A few words concerning sin and its wages were spoken. The next day she came back saying that she could not sleep for thinking about the blackness of her heart. The following day she came again reporting a restless night on account of her sins. That day she cast her burden at the cross and found peace. The next day she came and said, "There is one other thing." Thinking it some unconfessed sin, I asked, "What is it?" She replied, "I am born again, but my husband is not. My burden is lifted; his is not. What can be done?" She was told that now she, a child of God, could pray to her Father. She did. A few days later Pastor Chang was in her home and she said, "I know why in the past the Lord did not hear my prayer. My heart was black." Her Father is not hearing for her husband attended the Ssu Shui meeting, was convicted, confessed sin, and will be saved I believe.

(Continued on Page 6)

Housetop and Inner Chamber

Charleston Church secures a pastor in Brother D. L. Hill, of Ackerman, who begins work with them—February 14.

One of its foremost citizens, (in Chicago) a man of the highest character, who has been leading in the effort to punish flagrant crime and promote order, in a recent statement said that there had been over three hundred gangster murders in Chicago in the past five years and that not one of the killers had been brought to trial.—Ex.

The killing of a Prohibition-enforcement officer recently in Mississippi while making a raid on a still is attributed by some at least of his friends to the orders given to officers in this department not to shoot until they are shot at. The world seems topsy turvy when law enforcement officers are given so little chance of their lives in a contest with lawlessness.

A good member of the First Church, Clarksdale, adds this note to a business letter. "Dr. V. E. Boston came to us as pastor December 1st. During this time he and family have woven themselves into the hearts of the people in a grand way. He is an untiring worker, a deep thinker, and his life is a beautiful reflection of Jesus Christ. The work is going forward nobly. We thank God for him."

The Vatican in Rome has issued a statement to the effect that where a Catholic was married to a non-Catholic by a priest and the promise to rear the children in the Catholic Church has not been kept, the marriage may be annulled and the children declared illegitimate. Of course, they regard all children born of marriage by other than a priest illegitimate, but the world laughs at their pretensions.

Gospel Singer W. J. Morris, whose address is 920 West Twenty-Third Avenue, Pine Bluff, Arkansas, in writing to President Hamilton of the Baptist Bible Institute, said that he would gladly give of his time and services to aid the school in evangelistic meetings with our Baptist pastors. Brother Morris offers to donate to the Baptist Bible Institute one-fourth of what is given him in meetings. This fine man of many years' experience was at one time with the Home Board as a singer and is an acceptable and faithful co-worker in revival meetings.

The Editor had the pleasure of supplying for Pastor G. P. White at Hazlehurst Sunday morning and night, as well as teaching the men's class ordinarily taught by the pastor. It was a joy to greet so many friends, and to be in the hospitable homes of Judge D. M. Miller and family and Editor Ed. Taylor and family. One of the ladies of the W.M.S. handed us a good list of subscribers and there are more to follow. These people have one of the best church buildings in the State and are making good use of it. Among its membership are those who are known over the State in business circles, in politics, and best of all, in the service of the Master. Enlarging blessings on them and their labors.

* In a thoughtful article, former President Calvin Coolidge said recently, "I do not see any method of improving our social and economic relations except through the teachings of religion; in fact, it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion." The teachings of Christ will affect society only as they affect individuals; and these individuals should be saturated with the spirit and truths of Christianity especially during the plastic years spent in school and college. The training provided in our Baptist colleges will go a long way towards making useful citizens as well as faithful Christians.—H. L. M.

This week's issue of The Record is not a woman's number, but we are glad to give the women an honorable place in it. Beside the regular W.M.U. page, we have the first three contributed articles this week on page two all written by women. One from Geneva, one from China, and one from Hattiesburg, Miss. They are worth anybody's reading. Of course, what the brethren have to say is fine; read it all, not omitting what the children say.

Jas. K. Shields, Superintendent of the Anti-Saloon League of New Jersey, very truly says: "Repeal by a State of its Prohibition enforcement law is a friendly gesture to the bootleggers, and must inevitably result in increased lawlessness. It is an unfriendly and unfair act, toward the sisterhood of States. It is the evasion of an obligation imposed upon each State to cooperate with the Federal government in making the national Prohibition policy effective."

Mississippi suffered the loss of one of its Congressmen last week in the unexpected death of Hon. Percy E. Quin, of McComb. Mr. Quin was a Baptist and the funeral service was held in the First Baptist Church of McComb, conducted by the pastor, Dr. J. W. Mayfield. Addresses were made by Congressman Whittington and Senator Harrison. The burial was in Natchez. Mr. Quin was very popular in his district, had been many years in Congress and was Chairman of the House Committee on Military Affairs.

A note from Dr. Jas. W. Robinson, of Kansas City, brings the sad news of the death of Mrs. Robinson on the morning of January the thirteenth. Our dear brother has our sincere sympathy and prayer for sustaining grace in this time of sore bereavement. Dr. and Mrs. Robinson are remembered affectionately in Mississippi where he was pastor several years ago. His pen contributes occasional articles for The Baptist Record which help the faith of many.

To multitudes throughout Mississippi and the South the home-going last week of Dr. J. L. Johnson came as an irreparable loss. For many years Dr. Johnson had been widely recognized as one of our greatest Christian educators and his place in the history of Mississippi Baptists will stand through all the years. With the splendid cooperation of his noble wife, he accomplished at Woman's College a service which has blessed thousands of lives and his name has become a household word in the homes of our people. A scholarly, genial Christian gentleman, he dedicated himself unreservedly to his great work. To know him was to love him, and all over our State his friends and the friends of Christian education are thanking God for the service he rendered and praying Heaven's continued blessing upon those who loved him best and are sorrowing most at his departure.—H. L. M.

Dr. Hight C. Moore, Senior Secretary of the Southern Baptist Convention, has mailed out to every church clerk in the South whose name he could secure, information as to the election of messengers to the Convention which meets in St. Petersburg, Florida, May 13, of this year. Each church in the South which contributes to the work of the Convention is entitled to one messenger. No church is entitled to more than three messengers. If your church has contributed as much as \$250.00 to the work of the Southern Baptist Convention it is entitled to two messengers. If as much as \$500.00, it will be entitled to three messengers. The messenger must be elected by the churches and must have a card (furnished by Dr. Moore) certifying to his election. This is a new provision of the Constitution of the Convention. It makes possible a larger representation, but it will probably actually reduce the attendance, because of the provision that no church is allowed more than three messengers.

Dr. Allen Hill Autry, long a leader among Arkansas Baptists, passed away February 1.

The Secretary of the Lawyers' Association in Tennessee recently reported that he sent a questionnaire to the members of the association asking their opinion on the repeal of the Eighteenth Amendment, and that they voted two to one for repeal. He refused to say how many voted, which is a significant omission.

"Christian Education," says Senator J. W. Bailey, of North Carolina, "is education which finds a life-motive and standard in Jesus of Nazareth. There never was a time when the ideals of Jesus were so demanded as they are now. The college truly devoted to such education has heretofore rendered an incalculable service, and on its record deserves the support of all men. The college that henceforth will employ the ordinary subjects of education with the view of establishing the Christian standards and ideals will prove indispensable to human progress. We ought to build up every such institution."—H. L. M.

Gratifying interest is developing throughout the State in the Christian Education Essay Contest which is being put on this month among the Intermediate B.Y.P.U.'s. Inquiries concerning the contest are coming from other States and Dr. R. Kelly White, of Nashville, secretary of the Southern Baptist Education Commission, writes, "I read with interest and appreciation of your Intermediate B.Y.P.U. Essay Contest. I think this is one of the finest things for Christian Education that has been launched in recent years. It will result in many finding their way into Christian schools. We must get our people to think more about Christian Education. The subject of the proposed essays is 'The Advantages of the Christian School,' and full particulars have been sent to each Intermediate B.Y.P.U. Leader.—H. L. M.

There is no voice raised or pen used for the promotion of civic righteousness more constantly nor more powerfully than that of Dr. R. H. Pitt, Editor of the Religious Herald of Virginia. We verily wish his words of wisdom and warning might be read by every American citizen. In a recent issue of The Herald, Dr. Pitt protests against the threatened domination of the country by such cities as Chicago and New York, whose governments themselves are helpless in the face of crime and in some cases partakers in the crimes. And these are the places that seek to tell the whole country what sort of President we ought to elect and what sort of laws we ought to have. Unless there is a moral reaction against political domination by law breakers, the country is doomed. But there are people in Mississippi innocent enough to follow the leadership of companions of criminals only if they bear a label which puts conscience to sleep.

BAPTIST BIBLE INSTITUTE EMERGENCY

(By Pres. W. W. Hamilton, New Orleans, La.)

Up to this writing we have received an amount sufficient to pay all interest on bonds and on the second mortgage and to wipe out the note of \$10,000.00. We hope that, having met these obligations, we can secure an extension of time on the bond payments now due.

There are in hand also some "Conditional Gifts" which are being held subject to the action of the bond holders, and they will not be used until terms are made for giving the Bible Institute additional time.

Probably there are many friends of this great missionary training school who will be glad to put some of the Lord's money in a "Conditional Gifts Fund" for carrying on the work in New Orleans. Such money will be held sacred and will be used only when there is assurance from the banks and the bond holders that bond payments will be extended.

We are grateful to every giver and are thankful for every gift. We are confident that God will continue to bless the work here. We are still expecting that some favored child of His will write his or her name large in the hearts and history of Southern Baptists by making a great and assuring gift to the Baptist Bible Institute.

Editorials

WHO CARES?

Jeremiah was not a popular prophet in his day. And his popularity does not seem to have increased with the years. Certainly, he is not the favorite among all the Scripture writers, not in our generation. We say "Jeremiad" with a toss of the head and a supercilious smile. The motto of our day, and perhaps of several others, is

Laugh and the world laughs with you;
Weep and you weep alone.

And we don't like to weep; and we don't like to be alone. When the guns were roaring at Waterloo there were still gay young officers who shouted "One with the dance."

But, back to Jeremiah; for, say what we will, and fight it back all we can, we come to times when we have to join him, and listen to his piercing cry of distress, for life is not made up of laughter. It is good for occasional recreation, but life is serious business, and sometimes sorrowful business. Jeremiah was picturing Jerusalem wasted by her enemies; the streets desolate, the houses tumbled down, the very sanctuary of God trampled by feet of strangers wandering through its courts. Those who were merely curious or absolutely indifferent cast a side glance at the destruction and passed by without concern.

The prophet, his soul swathed in sackcloth, sat and watched those who passed indifferently by. He cannot suppress his pain at the indifference of those who looked on without concern: "Is it nothing to you, all ye that pass by?" His heart breaks at the indifference of those who see the sacred city in ruins, who raise no hand to stay the ravages of the enemy or the disintegration of the elements. Who cares? Nobody seems to have any concern.

McCauley, the historian, once turned prophet, and pictured a native of the South Sea Islands in some future day standing on the ruins of London bridge and looking out over the ruins of what was once London, the world's greatest modern city.

Pardon us if we for the moment wind a sable scarf about our heads and contemplate the possibility of the storm-swept field in the wreck of Christian institutions. Such things have happened. There were once great churches and Christian schools in Asia Minor and in Egypt, as well as other parts of Asia and some sections of Europe where now skeleton ruins stare hideously or piteously at the passer-by. And the storm has stuck in our own land, where many schools have gone to the discard. We are hoping that the worst is past, but who knows?

It is not, however, the role of a prophet predicting calamity that we wish to take now. It is rather to be a herald who puts the trumpet to his lips and seeks to awaken the sleeping hosts. Our greatest danger today is indifference. It is that many, many do not care. What may happen awakens no pain in many breasts. We have been in country churches and city churches. We have been in district associations, State Conventions and the Southern Baptist Convention. Especially do we recall experiences in important committees of these great bodies. And we have been amazed at the quietude of mind with which some are facing possible disaster. Not all of them are indifferent. Quite the contrary. We have seen men whose faces were photographs of agony as they told of their toil and disappointment in meeting financial obligations. And we have seen others listen to them with no apparent concern as to whether the enterprise succeeded or failed.

We have seen men in official position involving responsibility for the maintenance of the work sit as cold as stone, or speak with apparent unconcern. We have known of pastors whose position puts them in the greatest position of leadership toss a heart-piercing appeal aside, remarking it would do to kindle a fire. In some instances pastors have been pushed by their people to render help. In some cases the pastor has been pushed aside that the people may help. In some cases he

has apparently never read what Isaiah says: "His watchmen are blind; they are all dumb dogs, they cannot bark, sleeping lying down, loving to slumber." Read the next verse if you are interested, Is. 56:11.

Awake, Awake! Put on thy strength, O, Zion.

RIGHTEOUSNESS AND PEACE

In the Epistle of James (3:18) we read that "The fruit of righteousness is sown in peace of them that make peace." And this is a mighty fine Scripture teaching for our distracted times. "Them that make peace" is a phrase almost identical with the words of Jesus in His sermon on the mount, "Blessed are the peacemakers."

We have more machinery for peacemaking today than ever in the world before. We have a real desire for peace in the vast majority of the people of the world. We have a growing sentiment for peace and demand for its preservation, due to the teaching and spirit of Jesus that is finding its way to the hearts of men. But we are short on peace makers. Something is going wrong with our diplomacy, our treaties, our sense of honor in observing contracts. Something seems to give the palsy to our statesmen and our disarmament conferences, and our world court, and somebody's League of Nations.

What we need today is more manhood that stands up and speaks out (not writes notes) that has convictions of righteousness and isn't afraid to stand for what is right in the sight of God and good for the people. There was a time some two decades ago when the world got tired of Japanese and Russians killing one another, and threatening the peace of the rest of the world. Theodore Roosevelt was President of the United States. He called the Russian and Japanese representatives to a peace conference at New Port. They quarreled there and seemed to be unable to come to agreement. Roosevelt told them to stay there till they had come to an understanding. And they did. Some of them were never very happy about it, but the world went on its way in peace; and said "Blessed is the peacemaker." May the Lord raise up somebody today who can compel peace, to take the place of the mouthing bunch who are making confusion and precipitating trouble for the whole world.

The Bible connects righteousness and peace in a way that they cannot be separated. We read that "Melchizedek was first king of righteousness and then king of peace." We also read that "the Kingdom of God is righteousness and peace and joy in the Holy Ghost." These words indicate not only the close connection of righteousness and peace, but the causal relationship, and the order in which they come. Righteousness comes first. We must have that at any cost. No permanent peace is possible that is not based on righteousness. This is true in our personal relationship to God. It is also true in the relation of man to man and of nation to nation. Things must be settled right or they are not settled at all.

Having said this, there is another thing which needs to be said, for that does not tell the whole story. This other thing is that the belligerent state of mind will never arrive at a right solution of any problem. Men do not see straight when they see red. They cannot see the path of righteousness when they have blood on their eyes. Now, look at what James says, "the fruit of righteousness is sown in peace by (or for) them that make peace." Righteousness is here spoken of as a fruit, that is, the product of what one sows in his field or garden.

What you get from your sowing depends on several things. Among the rest is the sort of soil you put your seed in. Rice may be sown in water; certainly the rice fields are covered with water. But that is not saying that you can run the Mississippi River across your rice field. Still water may make a beautiful rice field, but a current across the field will leave neither rice nor soil. It must be sown in peace, in stillness and quietness.

If you are meaning to raise a crop of righteousness, you must plant in peace. Paul writes to Timothy: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgiv-

ings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all Godliness and gravity. This is good and acceptable in the sight of God our Savior, who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, Himself man, Christ Jesus, who gave Himself a ransom for all."

In the interest of righteousness, in the interest of the progress of the Kingdom of God, let us join in the prayer and efforts for peace. Those who have survived every war witness to the disolutive morals which are always the aftermath of war. The foundations of civilization are threatened by war. Statesmen are saying that civilization cannot survive another war. Of course, the Kingdom of God can and will survive anything, but its work will be set back for a generation by another such holocaust as we had fifteen years ago.

Whatever political opinions one may have as to the League of Nations, the World Court or Disarmament Conferences, let us welcome any help that these may bring and pray that in God's way these may be used to stop the slaughter of the nations of the world.

WITHIN THE BUDGET

The Convention at Columbus instructed all colleges to submit their budgets to the State Board for approval. The Mississippi Woman's College complied with said instructions and has operated the first semester within the approved budget as shown by the following statement:

Income:	
Student Fees	\$16,162.00
Profits on Operations	5,591.41
Endowment and Guaranteed	13,286.14
Total income	35,039.55
Expenses:	
Administrative and General	4,504.20
Instructional	20,072.72
Plant Maintenance and Operations	5,247.96
Total expenses	29,824.88
Operating profits	5,214.67
Less deductions for interests, discounts, donations, etc.	4,838.74
Net book profit, 1st semester	\$ 375.93

There was never a finer spirit manifested among trustees, student body, faculty and employees than exists at present. This unity of purpose and full cooperation make it possible to say that there will be no deficit at Woman's College this session.

Yours very truly,
—R. F. Bass, Sec.,
Board of Trustees.

Mr. George E. Hays, an active and useful layman, becomes Superintendent of the Kentucky Baptist Hospital.

Dr. A. U. Boone is temporarily supplying the pulpit of First Church, Shawnee, Okla., since the death of Dr. J. W. Gillon.

First Baptist Church in Washington City, S. J. Porter, Pastor, will celebrate its one hundred and thirtieth anniversary—February 21 to March 20. Friends are invited.

Dr. J. G. Bow, one time Mission Secretary in Kentucky and long a leader among the brethren of that State, passed away last week at a ripe old age.

Editor Tinnin says of the newly elected Governor of Louisiana: "Governor-Elect Oscar K. Allen: As good Americans and Democrats, the people of Louisiana submit to the will of the majority and hail Mr. Allen as their new Governor. He is a native of Winn parish and is a Baptist. This writer was Mr. Allen's pastor for a number of years. We never had a more loyal friend and supporter of every good cause than Mr. Allen. His brother, Leonard Allen, is Moderator of the Winn Parish Association, a deacon and teacher of the Men's Bible class of the Winfield church.

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Convention Board Department

R. B. GUNTER, Corresponding Secretary

DEBTS NOT MOST SERIOUS TROUBLE

When we look upon the debts of the Baptist Denomination in the various States and the debts of the Southwide boards and institutions, we are all but overcome. When we consider the amount of interest paid on our indebtedness, we are reminded that not many years ago the contributions to some of these interests for the entire year did not amount to any more than the interest which they are now paying on their indebtedness.

But as serious as the debts may be, there is something more serious and which gives rise to greater alarm than do our debts. It is the apparent willingness on the part of some of our people to repudiate our obligations. To be sure, they claim that we are unable to pay. This claim should never be made so long as we have property which could be applied on our debts. It should never be made so long as we are able to continue our regular services in our local churches. We should determine to pay our debts if we have left not one vestige of property. We should pay our debts if we have to cut our services to half the time which we are now allowing for them.

After all, what do elegant buildings profit; what do beautiful edifices profit; what does much learning profit if with it all we are not honest? How can we expect anyone to listen to our preaching if we can pay, and are unwilling to pay; if we can pay and refuse to pay because we can get out of it by some legal technicality? It is always far more honorable to be right than to be rich. The churches are supposed to be the light of the world. If the churches do not keep their promises, how can we expect the various governments to keep theirs?

WOMAN'S COLLEGE CARRIES ON

Needless to say, the faculty and student body of Woman's College are poignantly grieved by the recent home-going of President J. L. Johnson, Jr. Slowly, ever so slowly, we are beginning to realize that God's faithful steward—who personally induced the first young lady in Mississippi to manifest her faith in the future of Mississippi Woman's College by announcing her decision to enter here; who, led of God, has literally given himself throughout a period of twenty years to "this one thing": the growing of a college which is Christian in fact; and who must have finished his course with the heavenly plaudit sounding in his expectant ears: "Well done, thou good and faithful servant"—ever so slowly we are beginning to realize that he is to be with us no more in the body.

Deep in sorrow as we are, we have accepted both as our immediate and our continually renewed work, what we know to have been his most cherished desire: the unceasing endeavor to keep Mississippi Woman's College ever pointed toward the ideal which was so beautifully expressed in Dr. Johnson's own words:

"Committed to the perpetuation of Christian culture, maintaining standard scholarship in liberal education, encouraging scientific method, promoting fine arts, acknowledging its debt to the world without; and believing that woman, developed in body, educated in mind, and Christian in heart, is the jewel of civilization; this college offers its privileges to the young women of America."

For the priceless heritage of this ideal already sown in the hearts of those thousands of Mississippi's young womanhood who have come this way, we offer our prayers of thanksgiving; to this inspired ideal we pledge allegiance; and to its consummation, we dedicate our energies in the coming years of the college's life.

In sorrow, yet in fortitude and confidence, we

AUTOCRACY OUR TROUBLE

Autocracy and democracy are far removed from each other. The Roman Catholic Church is at one end and the Baptist Church at the other. This is true in theory, but in practice we sometimes find autocracy in Baptist work. Occasionally, in the local church you will find a man who claims to be one hundred per cent Baptist, yet if things do not go his way he tries to see that they do not go at all. It may be possible that in a district association one man tries to direct all the affairs. Occasionally in an institution one man plans and directs everything according to his desire. Occasionally it goes a little beyond and we have what may be called an oligarchy. Just a handful make all the plans. This is probably not so dangerous as for one man to assume all authority.

The majority of the debts of Southern Baptists have been made not by a democracy, but in the main by autocracy. But the democracy is called upon to pay the debts and they raise the objection that they did not make them. Here lies our most serious trouble. We must, therefore, continue true to the principles of our denomination and let the making of debts, as well as paying, be democratic. Should the reader desire concrete examples, they can be easily found. We, however, believe that our people have come to a new day when the spirit of democracy in our denominational work is going to be re-enthroned. All the people will be taken into confidence; all of the people's opinions will be considered. We shall all vote and then the principle of majority rule will obtain. In that way, those who have the spirit of democracy will be ready to support the opinions of the majority.

are already going forward uninterruptedly.

Beseeking the prayers of all the hosts of Mississippi Baptists for a Mississippi Woman's College of even greater ministry in Christ's Kingdom in the years to come, I am

Fraternally yours,

—L. Q. Campbell,
Acting President.

SUNDAY SCHOOL ATTENDANCE FEB. 7

Jackson, First Church.....	864
Jackson, Calvary Church.....	933
Jackson, Griffith Memorial Church.....	412
Jackson, Davis Memorial Church.....	382
Jackson, Parkway Church.....	260
Jackson, Northside Church.....	65
Hazlehurst Baptist Church.....	203
Meridian, First Church.....	753
Offering.....	\$48.54

Clarksdale, First Church.....	384
Brookhaven, First Church.....	548
Laurel, First Church.....	550
Laurel, West Laurel Church.....	422
Laurel, Second Avenue Church.....	301
Laurel, Wausau Church.....	53
Columbus, First Church.....	817
Central Church (Rawls Springs).....	107
Greenville, First Church.....	504

B.Y.P.U. Attendance February 7, 1932

Jackson, Griffith Memorial Church.....	213
Jackson, Davis Memorial Church.....	168
Brookhaven, First Church.....	160
Clarksdale, First Church.....	96
Laurel, West Laurel Church.....	113
Columbus, First Church.....	222
Greenville, First Church.....	118

Paul S. Weddle was ordained to the ministry by the church at Okalona, January 31.

Rev. John Lake, who had expected to return to the United States for a while, has decided to remain in Hongkong, China, till conditions are more settled.

"WHAT ADVANTAGE THEN? MUCH EVERY WAY"

Our American civilization, derived partly from European civilization, is a Christian civilization as is that of Europe. Its predominant and essential characteristics are Christian in origin or in nature, or in both respects. The teachers in our schools constitute an important element in our most influential social class. The vast majority of these teachers, in public schools, in private schools, in religious denominational schools are Christians. Their lives and their teachings are dominated by Christian principles. This is necessarily true in a Christian civilization. This is not to say that teachers are perfect Christians, or that their teachings are without error or wrong. One of the foremost of Christ's personally chosen apostles was guilty of falsehood. Neither perfect Christian character nor perfect Christian conduct are to be expected in all.

Teachers in the primary and elementary grades wield an enormous and wholesome influence; the influence of teachers in secondary schools is even greater; the influence of college teachers is greatest of all when the individual students are considered. College teachers deal with a smaller number of students, to be sure, but these students are far more likely to be the best of the generation coming into affairs. The leaders in all the different lines of our social, our economic, our national activities are by far most likely to be found among our college students, and our college students come under the permanent influence of our college teachers and our college environments. This being true, it follows that no more important question can engage the attention of parent or guardian or the prospective student himself than the question of what college to patronize. Consider, then, one distinct advantage that may be possessed and should be possessed by the Christian denominational college teacher: namely, the freedom, the vigor, the forcefulness that should characterize his teaching. The writer has had long association with college teachers, and the conviction grows upon him that the freest, the most forceful, the most vigorous college teachers are to be found in the faculties of the Christian denominational colleges.

Such a college teacher is not hampered by religious questions. If such should be the case with an individual teacher, then his own honesty will cause him to relinquish his position or else the wisdom of the board of trustees will remove him. The one who retains position will do so because of religious conviction. He will in his teaching employ complete freedom unmixed with license.

Such a college teacher will be denominationally free. He will be employed by the college of his own denomination; he will hold the principles of that denomination; he will have no occasion to trim and pare his teaching lest he offend. In the minds of all his hearers he will be accorded the right to speak definitely and clearly of his own.

Such a college teacher will be politely free. By him no influential leader need be conciliated. He is dependent upon no legislative appropriation. No party group needs to be sought, no political faction must be considered. With his subject in hand and his pupils before him he may freely teach the truth with none to hinder.

In choosing his college, the pupil and the patron may both wisely consider the character and the liberty of the Christian denominational college teacher.

—A Teacher in a Christian
Denominational College.

C. W. Culp goes from Duquoin, Ill., becomes pastor of Queensborough Church, Shreveport, March 1.

Rev. J. Norris Palmer, of Mansfield, La., recently underwent an operation at Baptist Hospital in Memphis.

Rev. J. B. Quin will give a Bible course in Southwest Mississippi Junior College. He does this without compensation, his only reward being in the joy of doing good. Prof. J. M. Kenna is Superintendent of this school near Summit.

(Continued from Page 2)

You perhaps are saying, "Why rejoice when discovering that workers and church members are unsaved. A disease discovered and diagnosed is more easily cured. We had known that something was wrong with the church, and sometimes attributed it to ignorance of the Bible, dependence upon foreign funds, lack of an abundant life in Christ, etc. Now, as we see it in many cases, it is a lack of any life. Many have come into the church because they thought it a good organization. There was perhaps a mental belief in Christ, but no heart change. One church member said in his prayer that he had believed in the church, but had never felt sin until that meeting when the new birth was stressed. These have been days when we missionaries have thought on our own experience of the second birth, when we have confessed our blindness and inability to diagnose the cases before us, and grieved because we have failed to proclaim sin as we should.

Wonder if the trouble with our churches at home is not the same as here, unsaved church members. Let each one put the question to himself, "Have I been born again?" Let us ask the Lord to send forth messengers here and there who will "Cry aloud and spare not—shew my people their transgression and the house of Jacob their sins." Oh, for a mighty revival that the Bride may be ready for the coming of the Lord.

Pray for us. God hears prayer. We need prayer. With gratitude for your cooperation in prayer and gifts, I am

Yours in Christ,

—Katie Murray.

REPENTANCE

(By L. E. Hall, Hattiesburg, Miss.)

What does it mean? In the light of the present, it seems not to mean anything. I was once associated with a preacher who had quite an extensive reputation. He did not preach about repentance at all. I asked him why he did not. He said he did not know what it meant. I told him that it meant just what it did when Jesus said, "Except ye repent you shall all likewise perish." It implies a change of conduct toward God. This change of conduct results from "Godly sorrow."

I believe that every Christian in all of this land knows that there is something wrong in the condition which our churches occupy, but they do not realize what the cause of our trouble is. We need repentance. We have been going away from God. It is necessary that we return to Him. "Return unto the Lord and He will have mercy upon us," and to our God for He will abundantly pardon. Return means repentance. We acknowledge that we have been going wrong, but we keep on going in the same direction. There is no repentance in that sort of thing. Churches have no order. A large per cent of the membership are going with the world, the flesh, and the devil, and everybody knows it. This is seen in our fashionable worship. It is seen in our extravagance in all of our activities. We have no discipline and disorder is practically universal. God will not use such organizations as spiritual forces for the advancement of His kingdom, in this world. They are not spiritual. They are carnal and "the carnal mind is enmity against God." Of course, there are "a few names in Sardis," but they are not heard from. I know that some who may read this will think that I am extreme, but the truth is always extreme. It is my purpose to follow the above with an article in which I intend to state facts that will show that what I have written is very conservative. You may be prepared to read something that will cause your ears to tingle, and your heart to bleed, if you love the Lord Jesus Christ. It is time that the truth was being heard. Nothing but the truth will save us, and we had better accept it before it shall be everlastingly too late. God is merciful and in His goodness and mercy rests our only hope.

The Lord is giving a great blessing in the Dauphin Way Church, Mobile, where Dr. B. C. Land is assisting Pastor Arrender. With a week more to run seventy additions were reported.

ROMANS 13:1-7

In this time of financial crisis of our State government, as well as our personal problems, it might be well to study the above Scripture to ascertain our obligations from the Christian viewpoint. Certain it is that God ordained that there should be political government, that one may enjoy the protection of a Christian civilization, see 1st Tim. 2:1-3. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God, our Saviour." It is manifest from this quotation that we should pray for our officers that they may be conscientious, faithful and efficient in enforcing and upholding the laws. But it is impossible to pray such a prayer and at the same time disobey or disregard the laws ourselves. Paul tells us that not only for fear of punishment, but for conscience sake are we to be obedient to the law. It has been charged by some officials that one of the grandest hindrances to proper observance of law and order is the indifference with which respectable citizens treat some laws. Look for a moment at the liquor business. It has been charged that, if none of the members of evangelical churches in Mississippi bought bootleg liquor, the bootlegger would be forced out of business. What a travesty on a profession of religion. No man is a good Christian who is not a good citizen, and no man is a good citizen, if he buys bootleg liquor, for if he is not legally guilty he is morally so, because he is a party to the crime of the seller. Baptist people make much of the reparation of Church and State. But they should not forget that our Saviour said, Render unto Caesar the things that are Caesar's. One of the cherished mementoes of the past is a communication from President Washington to the Baptists of Virginia, acknowledging their loyalty and pledging them his cooperation in perpetuating religious liberty. It is a great privilege the Christian enjoys to be a citizen of two kingdoms—the political and the spiritual. These two governments are separate and distinct from each other, yet each one vitally affects the other. And it is the duty of the Christian to preserve the distinction and promote the cooperation of the two. Christians should vote for upright, honest people for office, then cooperate with the officers for the preservation of a well ordered government in every way practicable.

Yours in Christ,

—J. P. Williams.

A delightful week-end was spent January 30 to February 2 by the Secretary of the Education Commission among the churches and schools of Newton and Scott counties. Nowhere in Mississippi is finer, more constructive work being done than in this section and I am especially grateful to Brethren J. E. Wills, of Newton, J. E. McGraw, of Decatur, and W. C. Howard, of Forest, for their many kindnesses. It was an inspiration to be in the homes of these beloved leaders, and to speak in behalf of our denomination and its schools to the churches at Newton and Decatur, the fifth Sunday meeting at Chunky, the two fine junior colleges (Clarke and Newton County) and the high schools at Decatur, Newton and Forest.—H. L. M.

The Executive Committee of the Southern Baptist Convention reports total receipts from Southern Baptist churches in January for all missions, education and benevolence of the Southern Convention to be \$188,663.02. This, of course, does not include the work being done in each State, but only the Southwide objects. Of this total, \$100,650.62 were given to the Cooperative Program to be distributed according to the agreed ratios. The balance of \$88,012.40 was for designated objects within the program. This latter is larger than usual because of the W.M.U. gifts to foreign missions, and the special gifts to the Baptist Bible Institute. For the month of January Mississippi is credited with gifts of \$2,446.55 to the Cooperative Program and \$5,919.73 to designated objects.

"THE FOOL HATH SAID . . ."

(By R. K. Maiden)

A widely read, ably edited but frankly modernistic religious journal announces with much gusto and apparent pride, a three-cornered discussion, beginning soon, and running one article each week for six months. The Editor of this Journal seems to be as enterprising as a journalist as he is liberal as a Christian. He is using this announced "debate," no doubt, as bait for new subscribers.

The Editor has carefully scanned the field and picked what he considers to be three of the ablest and best qualified men in all the land to conduct this war of words. All three of the men selected are men of renown in university circles. All are members of university faculties—one Professor of the Philosophy of Religion, one Professor of Philosophy, and one Professor of Systematic Theology. Two of these learned gentlemen are theists. The other is an atheist. "Is there a God?" is the question to be debated, the two theists affirming and the atheist denying. Both theists, the Editor tells his readers, are Modernists. (Of course, or they wouldn't be where they are). Being Modernists, they will, of course, in their efforts to move the existence of a God, have to exclude Supernatural Revelation and draw mainly, if not exclusively, from science and philosophy.

But why two to affirm and only one to deny? In the mind of the Editor, does it take two theists to equal one atheist? Or does he consider that the atheist has the easier task? Or are atheists of repute and debating ability hard to find?

The writer is not specially interested in this dramatically announced discussion. He shall likely not take the time to read it. But the announcement is fertile in suggestions, and the writer is proposing to state some of his reactions.

Incidentally, it is learned that these servants who have assumed the task of enlightening the world as to the existence or nonexistence of God, are pronounced Modernists, and university teachers. One, the atheist, is Professor of Philosophy in a State University. The other two, faculty members in two of the largest and wealthiest universities in the land. There is significance in this. Try to think of a philosophy with God left out being taught to university students. Then try to think of the influence on the minds and lives of those who sit at the feet of teachers who think and teach in terms of Modernism. Stripped of all disguises, Modernism is committed, openly when it dares, clandestinely when it must, to the propagation of a naturalistic philosophy which is a non-Christian conception of thought and life, and an outright repudiation of the Supernatural: those who are close observers of current thinking are aware that two life and world systems are struggling for supremacy—struggling to establish their respective claims to the right to determine the character of the culture and civilization of the future. The fundamental difference between these conflicting forces concerns the supernatural. The apostles of the naturalistic philosophy which is so desperately opposing supernaturalism, are behind the battlements of the big, richly endowed or State supported universities. So the streams of popular education are being poisoned at these high up fountains.

Whatever arguments may be adduced by the two theistic celebrities to prove the existence of a God, it is not likely that any atheist will be disillusioned. Nor is it probable that anyone, believing that there is a God, will realize any strengthening of his faith. The atheist professor will doubtless greedily seize the opportunity to broadcast his atheistic doctrine and scatter the seeds of doubt and unbelief. So the whole program may be thought of as a definite disservice to the Cause of Truth.

How far can the atheist go in proving the nonexistence of a God? What more can he do than simply deny? What can he offer in the nature of proof to justify his denial? All sources of knowledge to which he has access are likewise accessible to all. And these sources have been repeatedly and painstakingly explored by seekers after truth and God. Almost universally, reports coming back from these explorations have been testimonies in favor of belief in the existence of

a God. Through all history men, within the bounds of natural resources have found the foot prints of God, have observed the expressions of His wisdom and the manifestations of His power. Since the atheist, by his denial of the existence of God, shuts himself up within the material, with only a material environment and correspondence, he can know nothing except such knowledge as he can acquire through sensuous perception. How presumptuous and absurd for the tadpole in the puddle to deny the existence of the ocean with its myriads of whales! It is disqualified for any such pronouncement by the denseness of its ignorance and the narrowness and poverty of its environment and its correspondences. There is so much the atheist does not know (he would perhaps confess, if pinned down, that he does not know everything) that he might allow the possibility that among the many, or few, things he does not know, one of these unknown (to him) things might be God.

But is there any way to account for the atheist? How does he come to be? His atheism differentiates, separates, isolates, yes, and insulates him. He is in a class by himself. *Rara avis*. So unusual a specimen is he that he may well be thought of as a moral prodigy. His arrival at the conclusion that there is no God is likely due in part to earnest wishfulness. His mental state is due to moral bias. He finds the thought of God uncomfortable, and finds himself wishing that God wasn't. He then sets himself to the task of persuading himself to believe that God isn't. He starts with wanting to believe it, then deludes himself into believing it, then, being glad of his belief, or unbelief, he congratulates himself on his larger freedom and superiority complex.

Some contend that there is, in fact, "no such animal" as an atheist; that the man claiming to be an atheist is only acting, consciously concealing and believing his deeper convictions. But are there not good grounds for believing that there are, or may be, atheists? The scientist could almost, if not altogether, account for the abnormal human being calling himself an atheist. He could cite the fact that in nature there is a law or principle of degeneration and degradation—a law or principle of death—and that any member of an organism, any mental faculty, any soul capacity, unused or abused, is punished by nature with deterioration and atrophy. Pursuing strictly scientific methods, the scientist could go on and say that the soul, having a capacity for God—a capacity for apprehending and knowing God—may, by disuse or misuse, shrink and shrivel, and so completely atrophy as to cease functioning, and lose, irrecoverably, all functioning power. To the man with an atrophied soul capacity for God, there is no God. So there may be atheists.

Christ spoke of those who have eyes but no vision, and ears and no hearing. God suffers some men, because of their bent and desires, to "believe a lie."

"The fool hath said in his heart there is no God." The fact that he said that, whether privately or publicly, whether "in his heart" or with his lips, classifies him as a fool. He was a fool not because he affirmed the nonexistence of God, but he made the affirmation because he was a fool. Verily, "the wisdom of this world is foolishness with God." The biggest fool of all is the learned fool, and chiefest among learned fools is the atheistic fool. Bacous observais apropos: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion."

Philosophers and scientists, and men in other fields of higher learning, are tragically slow to learn that God is not discovered by searching; that He is not found out by laboratory experimentation, nor by digging in the earth, nor by scanning the heavens; that God is revealed, not discovered, and that that revelation is through Jesus Christ, His Son, and that this revelation is made, not to the scholar, the philosopher, the scientist, as such, but to the humble, penitent believer in Jesus Christ, the Son of God and Savior of men.

How strange if announcement should be made that three university professors were going to

debate the question: "Is there a sun?"

"Though thou shouldest bray a fool in a mortar . . . with a pestle, yet will not his foolishness depart from him." Kansas City, Mo.

—DR—

WILL THE DEPRESSION RID US OF FALSENESS?

—O—

(By Selsus E. Tull, Middlesboro, Kentucky)

If the present financial depression can be the means of turning the world back to sober thinking on the true values of life, it will be a blessing worth far more than the billions it has cost in dollars and cents.

The structure of modern living has been a fabrication of falseness. Money has been made the exponent of all values. The "deceitfulness of riches" has blinded the minds of men, and the world has been lured away from the basic treasures of life which constitute all true values and which alone insure enduring peace and happiness.

When men project their plans and hopes of life on money, there is nothing left under them when their money vanishes. This is proven by the fact of the havoc which the depression has wrought in the land. Unhappiness, unrest, apprehension, fear, have settled down today over every realm. The disappearance of money through the depression has left in its wake a terror of dishonesty, lawlessness, crime, rebellion, treason, and even suicide. This is the cost to this generation to find out that we have been running things on a false basis as to what constitutes the true values of life. "The love of money is the root of all evil," and that means the evils and consequences that follow the loss of money as well as the sins which its possession inspires. Adversity cannot defeat the life that is grounded on those moral and spiritual elements which money can neither create nor buy. This generation has forgotten the words of Him who said: "Life is more than meat, and the body is more than raiment." The depression sweeps a man's money away, and he goes out and jumps in the lake because he has never learned that "A man's life consisteth not in the abundance of the things which he possesseth." The saddest thing about the present economic collapse is not its money loss or its physical distress, but its exposure of the estate of moral destitution that pervades the world. The depression is not the trouble. The depression has only revealed that the hopes of the people have been grounded in falseness.

The present situation has its history. It did not arise out of the World War, as is commonly claimed. Its causes ante-date the War. Go back twenty-five or thirty years, easily within the memory of many, and you will find that the lure of the modern falseness can easily be traced as it has mis-directed the affairs of men. It was back about that period ago, especially in America, when rural life and living on the farm came into reproach. The quiet, peaceful farmer decided to quit making a living and to go out to make money. Restlessness got hold of the family, and they must needs "move to town" that they might get jobs and "enjoy better advantages." That was the historic event that marked the turning point and memorialized the departure of peace and quietude for a happy agricultural population. The traditions and simple standards of true living were swallowed up in the whirling currents of fast life in the town and city.

About the same time, as to beginnings, the "modernizing spirit" completely captured the imagination of the world. It paraded through the social realm, shattering all traditions and changing all customs of the past. Gilded pretense, sham, superficiality and license supplanted purity, sobriety, modesty and restraint. The modern day of "personal liberty" dawned. The divorce courts opened for business. Amusements, thrills, sports and adventure absorbed the thought of the people.

Business must also be "modernized." Expenditure, expansion, inflation, extravagance, superseded the counsels of thrift, economy, wisdom, and sound procedure as business virtues. Stock selling, bond issues, and installment buying, have been carried to the extent of laying a taxation against unborn generations. That has been the way of "modern business."

The falseness of "modernizing" stepped over into the realm of education. Certain highbrowed, self-constituted, capitalized, "standardizing agencies" organized "to bring education up to date." Money was made the god in the educational realm. Hundreds of thousands of dollars must be made available to pay the fabulous cost in expenditures for buildings and equipment before any school could be "recognized" as qualified to teach the youth of the land in the eyes of these predatory professors. The further false pretense that a teacher must possess a certain string of degrees and draw a stipulated salary running up in four figures before he could qualify to function in the classroom of a "modern" college. Everything else about education as to texts and curricula must be revised to meet these modern demands. The result is that "modern education" is a tissue of falseness from the grammar school to the university. Its product is a growing travesty when put on its merits. The modern student has become a victim of experimentation in the hands of the "standardizers." The great needed things of true education in instruction, preceptorship and character-building are denied him. If he wins out and succeeds, it will be to his personal credit and not to the school system that the "standardizers" have syndicated and foisted upon the world.

The falseness of the "modernizing spirit" has also invaded the religious realm. Not to mention a flock of egoistic heretics that it has produced, it has brought a thousand other evils that have reacted upon the churches. Few churches have escaped the modernizing craze of extravagance. An era of the building of costly church houses has swept the land. "Standardizing" has set up its fetich in the house of God. "Standards" are swinging from the walls of all departments of activity. Pastor's salaries have soared upwards in order that the preacher might maintain himself in keeping with "modern" expectations. Paid choirs, paid assistants, paid secretaries, paid "personal" workers, mill through gilded church "offices" which have taken on all the aspects of an accounting and filing room in a manufacturing plant.

Such illustrations—not at all overdrawn—could be drawn from all the realms of this "modern" way of living. Embellishments, extravagance and pure sham have characterized our generation.

But, the depression is on! And, it has begun to strip things of their falseness. We are not prepared for it, but the grand hope is that we will find God's purpose in it so that in the future we may get back to the fundamental and necessary things and build on truth and merit upon which a structure of enduring peace and abiding prosperity may abide.

What a happy day it would be to welcome back to our homes the tranquility we enjoyed before falseness came in to rob our firesides of their peace! What a great day it would be to again be able to send our children to school where they could be taught the real elements of education by Godly preceptors who think only in terms of making great men and women out of them! What a glorious day it would be to attend upon a church, reverential and beautiful by its absence of display, fervent and passionate in its warmth of faith and spirit, and hear the pastor preach in the boundless liberty of the Gospel wholly free from any limitations save what the Spirit of God would impose upon him!

The depression will work for our salvation if we are yet found capable of learning the needed lessons which it is exposing to our view. "Because thou sayest, I am rich, and increased with good and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the same of thy nakedness do not appear: and, anoint thine eyes with eyesalve that thou mayest SEE!"

—DR—

Rev. Joe Canzoneri has accepted the call to the pastorate at Bogue Chitto for half time. His address, however, remains at Jackson, on Clinton Boulevard. He will continue to give part of his time to holding evangelistic meetings.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

MARCH WEEK OF PRAYER AND THANK OFFERING FOR HOME MISSIONS

"And everything shall live whither the river cometh." These words from Ezekiel form the basis of the very attractive programs for our March Week of Prayer and Thank Offering for Home Missions. They are also applicable to the great volume of Prayer, going up from the hearts of Southern Baptist women all over our Southland at this time in preparation for this Special Week of Prayer. These special seasons of prayer for Home Missions have become a vital force in the work of our Home Board. Last year Dr. Lawrence was unstinted in his expressions of gratitude for the help of Woman's Missionary Union, coming to the relief of the Board in a very crucial hour.

No work has been more effective for the up-building of Christian ideals and Christian faith in the South than has the work done by our Home Mission Board. Shall we, as Christian women, continue to pray, to study and sacrifice that the river of God's knowledge shall make glad our own land? To this end we are urging that every society shall begin now to plan for the observance of the Week of Prayer Program, March 7-11. The Southwide goal is \$90,000. Your Executive Committee is asking that you take not less than \$5,000 for our State goal. Think carefully and prayerfully what this Prayer Thank Offering will mean to our Home Board and to the faithful missionaries who need this loving reassurance and expression to God for His continued mercies and goodness.

The literature for the use of the organization has been prepared with greatest care, and will be unusually informing. In your use of it, keep always in mind the beautiful THEME, "The Healing of the Land—everything shall live whither the river cometh," and do not forget to PRAY.

Mrs. A. J. Aven.

Many hearts over our State will go out in tender sympathy to Mrs. J. L. Johnson and her children as they sit in the shadow of a great sorrow. Many of us had known that Prof. Johnson was not well,—that because of ill health he had been called upon to relinquish the work that was so dear to his heart. But the announcement of his sudden passing came to us as a shock. We hold in grateful remembrance his sympathetic encouragement and helpful understanding of the work of Woman's Missionary Union. To those whose hearts are lonely—his immediate family, the dear sisters and brothers, we give assurance of the comfort of these words: "Fear thou not; for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Y.W.A.'s TAKE NOTE

Sudden news from radio headquarters changes the hour of our Y.W.A. broadcast from 7:45 to 8:30 p.m. C.S.T. February 11th. Please notify each member of your Y.W.A. of this change in time and tune in on KWKH, Shreveport, La., at 8:30 p.m. February 11th for the Y.W.A. Silver Anniversary radio program.

EXECUTIVE BOARD MEETING OF W.M.U. IN BIRMINGHAM

The mid-winter session of Woman's Missionary Union Executive Committee and Corresponding Secretaries was held in Birmingham, Alabama, January 26-28 inclusive. Joint sessions were held through Tuesday and Wednesday and separate sessions on Thursday. The two bodies again came together for the final session Thursday evening. The immediate concern of the meeting was

Our Young People's Column

"THE HEALING OF THE LAND"

Oh, have you studied carefully your Home Mission Week of Prayer literature? I say sincerely, that never before have I gotten such a thrill out of reading the plans and programs from Headquarters. The theme is brought out so beautifully in every story and every leaflet.

Please read with care every line in your big envelope from our office. Every leaflet has a heart message that you cannot afford to miss.

I know the boys and girls of Bowmar Avenue Church in Vicksburg will delight in the story of Mitchell Salassi. Indeed, he was sincere and courageous. Oh, that we may be able to reach other boys and girls of other lands who are in our Southland. We can do it through our united prayers and gifts.

The playlet, "The Journey of Home Mission Envelopes" is very good. Mrs. Creasman has written many things for us and I hope each auxiliary will endeavor to give the real message of this playlet on Wednesday evening, March 9th. I am sure your pastor will be happy to let your W.M.U. President use this service for Home Missions. Don't you like the map of our Southland that has been sent to each of us? It is the clearest one that I have ever seen, showing just the fields for service and giving the nationalities in each one. I am referring to the one on pages 8-9 in your Home Mission Tract, but you can get a big one by writing to this office.

A leader came into our office the other day and said that all her girls wanted to study now was romance and she asked for a book on the great love stories of our missionaries. How happy I am that that side of our girls has not been overlooked in writing our March Week of Prayer literature. You will enjoy "Molina" and the leaflet number 2, "Joy," telling of Nina Forte, her childhood, her conversion and her lover, later her husband! Yes, it even describes the wedding.

All of these beautiful stories are made possible because of Home Missions. How glad we are to have a part in helping the boys and girls of other lands to the abundant life in Christ Jesus.

One District Leader has asked definitely for an apportionment for her Auxiliaries and I am so happy to give one to every District, knowing that you in turn will do more than your part in reaching your local apportionment. Just set your own goal and work definitely on it. Each District is given \$125.00 as their quota on our goal of \$5,000 in the whole W.M.U. as their own particular responsibility. Can we give that much? Of course, we can!!

The shortest definition for cooperation is "we."

"Laborers together with God."

the consideration of the annual reports for annual meeting in May at St. Petersburg, Florida; the reports of special committees on Plan of Work, Year Book, and Week of Prayer. These and other forward looking plans made a heavy program for the sessions and in due time the findings will be passed on to W.M.U. to be projected into its thinking and activities.

There were some unusual features about this meeting. Three of the vital interests of Woman's Missionary Union are celebrating their 25th Anniversaries this year: Royal Service, Y.W.A., and W.M.U. Training School at Louisville, Kentucky.

Emphasis is to be placed on each in special features at the annual May meeting and in various State meetings. Headquarters will have literature and suggestions for each in ample time for the individual observances.

On Wednesday of the Birmingham meeting a delightful luncheon celebrating the Silver Anniversary of Royal Service was given by Miss Mallory to the Executive Committee, Corresponding Secretaries, and W.M.U. office force. The perfect appointments of the table, the silver decorations, delicious food, congenial company, and the beloved hostess made an occasion long to be remembered with keenest pleasures. The luncheon on Thursday was under the direction of members of local board and featured Y.W.A. Silver Anniversary. Miss Mather was the gracious toastmistress. A beautiful birthday cake was cut and distributed to the guests. The glorious voice of Mrs. H. H. Grooms added inspiration to the occasion.

Let Mississippi W.M.U. have these objects much on her heart and begin early to secure her quota of 4,630 subscriptions to Royal Service.

Mrs. F. S. Davis, having resigned as President of Texas W.M.U., was attending the Executive Committee for the last time in her official capacity. As a testimonial of the affection and esteem of her fellow board members, Mrs. F. W. Armstrong presented Mrs. Davis with a pin in Union colors.

"Old-timers" in attendance on annual meetings of Southern W.M.U. will recall Mrs. Davis as the efficient, impartial time-keeper, whose "timely" words often saved a difficult situation.

The Treasurer, Mrs. W. C. Lowndes, presented a fine report of \$2,188,040.91 total contributions for 1931, of which \$599,512.00 were for foreign missions. The Lottie Moore Christmas Offering totalled \$165,384.00 and Mississippi's part of that offering was \$7,029.00.

Because Mississippi W.M.U. Vice-President, Mrs. A. J. Aven, was unavoidably detained at home, the State Vice-President, Mrs. G. W. Riley, enjoyed the privilege of substituting for her in this Executive Board Meeting.

Mrs. G. W. Riley.

—BR—

Dr. J. W. Dickens, of New Orleans, well-known in Mississippi, is assembling a party of those who wish to go to the Southern Baptist Convention in May at St. Petersburg, Fla., by water. They go from New Orleans to Tampa by ocean steamer at a very reasonable rate. Those who are interested may write him at 111 Aris Ave., Metairie, New Orleans, La.

—BR—

Foreign Mission Board receipts from Southern Baptist churches from May 1, 1931, to February 1, 1932, were \$522,721.48, which is more than one hundred thousand short of the same period a year before. The contributions from Mississippi for the past nine months for foreign missions were \$20,176.75.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

Dr. Walt N. Johnson: "We are in
this world slump for a long time.
Many of us will not live to see it
over."

The next step: "If Southern Bap-
tists had increased as fast since the
World War as the Baptists of Bess-
arabia, a province of Roumania,
there would now be 'far over one
hundred million' of us. So says Dr.
Everett Gill, our representative in
Europe. Persecution makes Baptists
serious. Prosperity may make Bap-
tists spurious."

The electrician returned home one
evening to find his small son waiting
for him. "Hello, Georgie!" he ex-
claimed, "Cut your finger?" The
lad shook his head. "No, father."
The electrician looked puzzled.
"What's happened, then?" he asked.
"I picked up a pretty fly," he said,
"and one end wasn't insulated."

Praise to Him:
"Jesus, the very thought of Thee,
With sweetness fills my breast:
But sweeter far Thy face to see,
And in Thy presence rest."

Bernard.

Rev. C. S. Wales, of Blue Moun-
tain, representing The Baptist Rec-
ord, will be at Coffeeville the third
Sunday in this month. Let our peo-
ple hear this good preacher gladly
and responsively.

Brother Tom Davis, a member of
Clear Springs Baptist Church in
southeast Yalobusha county, was
killed by a tree falling on him last
week. He was about 73 years old
and a good man. Condolence to the
bereaved ones.

Someone said the other day that
he was not able to subscribe for The
Baptist Record at \$1.50 per year, on
the club plan, but at the same time
he was taking a daily paper that
was costing him \$10.00 per year. We
get what we love most, regardless
of the price. We must stand before
the judgment seat of Christ. Have
Baptists forgotten that fact?

Baptist History

The secret meetings of these early
Baptists at the homes of the mem-

bers soon got to the ears of the
Spanish officers and they ordered
the arrest of Curtis, Hamberlin and
DeAlvo and their transportation to
the silver mines of Mexico for hard
work there the remainder of their
lives. This was a hard blow to the
little colony of Baptists. Some means
of escaping this order must be found.

They managed to elude the offi-
cers that were sent to arrest them
until they could arrange to go to
some other place for awhile at least,
perhaps forever if conditions re-
mained as they were, dominated by
the Catholics. After a few days
concealing themselves in the neigh-
borhood, Curtis and his two compan-
ions, after a sad and affectionate
farewell to their loved ones, left the
settlement and concealed themselves
at the house of a friend on Little
Bayou Pierre, near the present site
of the city of Port Gibson.

Here in the friendly home of a
faithful and loyal friend who risked
his own liberty and perhaps his life
to conceal and care for these men
fleeing from the orders of the gov-
ernment, they remained for several
days. Owing to their having to leave
in the shades of the night to keep
from being arrested by the officers
of the law, they had no opportunity
to make preparations for their long
journey back to South Carolina,
where they had decided to go in
order to escape the persecution of
their enemies.

The friends back in their home
settlement quietly made the neces-
sary arrangements for the supply of
their journey. It took some days to
get the supplies all collected so that
they could be carried to the place of
concealment of the three brethren.
To aid and abet one trying to escape
the law was a crime severely pun-
ished, so it was necessary to be cau-
tious. Finally, all was ready for the
transportation of the supplies to
Curtis and his associates. Who will
carry the supplies? None seemed to
be willing to carry them, fearing
that they would be caught in the act
and sent to the silver mines them-
selves. As none of the men seemed
willing to take the risk, a good wo-
man in the community volunteered
to take the supplies to the three men.

This act of heroism needs a whole
article by itself.—Next issue.

—O—

We are glad to welcome to our
sectin of the State two of our best
pastors and preachers: Rev. D. L.
Hill comes from Ackerman to
Charleston; Rev. H. L. Carter comes
from McComb City to Lyon. We
welcome you heartily, beloved broth-
ers.

The untimely death, as we view
it, of Dr. John L. Johnson, Jr., last
week was a distinct loss to the State,
especially so to the Baptist causes
of the State. As his main work dur-
ing his life was directed toward edu-
cation, that phase of our work has
suffered greatly. His phenomenal
work as Mississippi Baptist Woman's
College has shown the size of the
man and the timber from which he
was made. Behind him lay the best
of earth, in his father and mother,
and beside him walked as good as
the world gives, in his sorrowing
wife. May his fine children carry
the banner of real worth still higher.
Condolence to the bereaved wife,
children and other sorrowing ones.

The war in the East is horrible

but not unexpected. The churches
and individual Christians of the
world are in a luke-warm condition
(Rev. 3:16) and this war, the floods,
storms and earthquakes are but God
talking to His people. If we fail to
get the messages and act favorably
on them, the worst is yet to come.
When He begins a work He finishes
it. Long has He waited for His peo-
ple to become real Bible Christians.
They are failing Him all along the
line. He is long suffering, but even
His patience has a limit. So now,
He is warning us, speaking loudly
in war, depression and floods; if we
heed not we may wait for the worst.
Israel would not hear God's voice of
warning, a voice no more clearly and
distinctly spoken than He speaks
today, and they were carried into
captivity, into poverty and then to
complete national ruin. The so-called
great nations of today may well
"profit by the example." What shall
we do about it? A few years will
give the answer, and we will see the
results.

—BR—

COLLEGE STORIES

—O—

(By Dr. A. J. Aven, at Request
of Secretary H. L. Martin)

The spirit of cooperation between
the student body and the faculty of
Mississippi College is one of the
outstanding features of the college
life. From this statement it is not
to be understood that this spirit of
cooperation is always one hundred
per centum, and that there is never
any infraction of college rules and
regulations, on the part of some of
the more thoughtless and even ap-
parently vicious; but the rank and
file, the more thoughtful, have con-
tinuously worked for the well-carry-
ing on of the institution of learning.
This spirit of cooperation throughout
the years has found its fullest ex-
pression in a high grade of scholar-
ship, in noble ideals of citizenship,
and an abiding friendship between
the teachers and students.

This close relationship between the
faculty and the students is more
nearly like a large family than in
that of an artificial organism. With
restraints relaxed, many innocent
pranks are indulged.

Before the "athletic age" in the
college, the most attractive channel
of amusement was found in what
was known as "Stute Walking." This
consisted simply in walking along
the street in front of Hillman College
and, across the distance of the camp-
us, in carrying on flirtations with
the "Stute girls." But whatever
might have been the motive on the
part of the boys, it was very offens-
ive to the President of the female
institution. Of course, the regula-
tions in regard to the young ladies
became a huge joke with the boys
and was much humored by the girls,
and in this connection it might be
stated that as a result of "Stute
Walking," many happy homes have
been established throughout the
State. But on one occasion, the
bounds of sport were overstepped,
when the two young people concern-
ed undertook to play like Pyramus
and Thisbe, the campus fence being
the obstacle instead of a brick wall.
Accordingly, when the offense of
the young man was discovered, he
was promptly arraigned before the
faculty court, and when the Presi-
dent of the college asked the bashful

Preacher Heals

His Bronchitis

After coughing for more than 30 years, the
Rev. J. J. Richards, 1349-BX, Arbor Ave.,
Dayton, Ohio, discovered a new treatment for
Chronic Bronchitis and recovered quickly. It
goes right to the root of the trouble and
speedily overcomes constant coughing and
difficult breathing. Soothes and heals. Write
for Free particulars.

youth why he had done so heinous
a thing as to kiss a girl through a
crack in the fence, he promptly re-
plied, "Because she bantered me,
and I do not propose to let any girl
banter me." This was too much for
some members of the faculty, and it
was suggested that this lad should be
dismissed from school. Fortunately
for the "culprit," one member of the
faculty thought otherwise. He call-
ed attention to the fact that there
was no law in the code of the college
forbidding a student from kissing a
girl "through a crack in the fence,"
and in order to reach this case, it
would require the passage of a re-
troactive law. The young man went
free.

On another occasion—it was the
first day of April—some amusing
capers were cut, such, for instance,
as cutting chapel service attendance,
and classes on that memorable day.
This was very irritating to the Pres-
ident of the college. He suggested
to his faculty that every "outlaw"
be given unexcused absences. This
meant a great reduction in grades.
It so happened that two of the very
best students in the Senior class
were guilty of participating in the
fun. The one condition which the
President granted was that they
should make public apology. The
young men, in conversation with one
of the faculty, explained that they
could not say that they were sorry
for their conduct because it was in-
tended purely as a piece of innocent
fun. The teacher suggested that
they might say to the President that
they were not sorry for what they
had done, but that they did regret
very much that trouble had grown
out of it. This was done, the "apol-
ogy" was accepted, and all passed
off as it was intended by the stu-
dents.

Possibly no college President ever
enjoyed higher respect and greater
love on the part of the student body
than did Dr. W. S. Webb. Though
stern and even sometimes Puritanical
in appearance, he possessed a living
sympathy and desire for the welfare
of the students who sat at his feet.
But even he was not immune to the
jokes so flourishing in the fertile
brain of the school boy. On one
occasion the faculty made a ruling
on some subject which met the dis-
approval of the majority of the stu-
dents, and was followed by a petition
for its revocation, which was grant-
ed. The following morning as the
President at chapel services stepped
behind his desk to call the roll, he
noticed a beautifully wrapped pack-
age which some mischievous lad who
disapproved the last decision of the
faculty had laid on the desk. Before
beginning the roll call the President
opened the package, when, lo! a huge
crawfish backed out. The lesson was
too palpable to need comment. So
after the hilarious outburst on the
part of the students had subsided,
the President proceeded with the roll
call.

What is the meaning of stories like
(Continued on Page 16)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR FEBRUARY 14, 1932

(By L. D. Posey, Jena, La.)

Subject: Jesus and the Man Born Blind.

Golden Text: I am the light of the world; he that followeth me, shall not walk in darkness, but shall have the light of life. John 8:12.

Scripture for Study: John 9:1-11, 30-38; for supplemental study, John 9:1-41.

Time and Place: Oct. 11-18, A.D. 29, at the feast of tabernacles, in the city of Jerusalem, during the last half of the third year of the public ministry of Jesus. The events of this lesson were only a few hours after those of our lesson for last Sunday.

Introduction

In the discourse of Jesus recorded in the eighth chapter of John, Jesus declared his identity with the Father, and told the Jews plainly that they were of the devil. That threw them into a rage, and they accused Him of being a Samaritan, and possessed by a demon. Finally, Jesus declared His Deity by using the term which the Jews understood to have the significance. Speaking to the Jews, Jesus said, "Your father Abraham rejoiced to see My day, and he saw it and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:56-58. For that expression, "Before Abraham was, I am," and which the Jews understood as a declaration of His Deity, the Jews took up stones with which to stone Him to death, because they regarded Him as a blasphemer, and subject to death by stoning according to their law. Then and there, Jesus proved His Deity, by holding them powerless to do Him bodily harm, though they were so blinded with rage and prejudice, they did not see it. No one ran to His rescue to save Him, neither did He flee in fright. He just caused them to be unable to discern Him, while he walked through their midst to the exit of the temple.

The practical truth here is, that just as the Jews were powerless to kill Jesus until He had finished His work, and after which He permitted Himself to be taken; so will God keep you and me from the power of our enemies until we have finished the work He has given us to do. But you are ready to say, "I have no enemies." Then one of two things is most likely true: You are either not a child of God; or, if you are, you have not fought sin as you should. Your neighbors may have to give your body a first class funeral, while your soul is "saved; yet so as by fire." I Cor. 3:15. Paul said, "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." II Tim. 3:12. Some people are not sufficiently active Christians to offend the devil. Such, figtrees though they may be, yet fruitless, they must be cut down, to

make room for others after the big funeral is over.

The Lesson Studied

The lesson for this date opens with Jesus in contact with the man born blind. He had just passed from His enemies in the temple, but His compassion went out for that blind beggar, for such he was. The disciples of Jesus were with Him, and seeing the blind man, furnished an opportunity for them to ask the question: "Who sinned, this man, or his parents, that he was born blind?" Three opinions were common: First, that parents were punished for their sins, by the misfortune or suffering of their children; second, that God foresaw that the person would sin, and punished him beforehand; third, that sometime in the past, the person had lived, and sinned heinously; but was given life again, that he might suffer for his sins. That the disciples held this last opinion, is neither taught nor implied; but some people did hold it. But it is clear that the disciples held to one or the other, or, perhaps both of the first two theories; hence, their question. They wanted the matter made clear. That children suffer because of the sins of their parents is taught in the Bible, and experience confirms revelation. Jesus did not deny that fact, but answered the question of His disciples as to that man. Neither of the last two of the foregoing opinions stated, is true. But Jesus did not deal with them at all, except with the second indirectly, and as to that particular man. His teaching was that the blindness of the man present furnished Him an opportunity to manifest (show in Himself the power to work) the works of God. He had just declared His Deity; in opening this man's eyes, He manifested it. So, it was neither the sins of this man's parents, nor himself, that he was born blind. It was for the purpose of manifesting the Deity of Christ.

The only significance of the ointment made of clay and saliva, and placing it on the man's eyes with the command to go wash in the pool of Siloam, was the development of the man's obedience and faith. Jesus could have opened his eyes by command, as He did others, just as easily as the way He did do it.

Two lessons in passing: This man illustrates the natural man's blindness to spiritual or divine truths. As he needed divine power to open his eyes to the beauties of the natural world, and to see the person of Jesus Christ; so, the unregenerate man must have a spiritual quickening that he may see and understand divine truth, and the saving power of Jesus.

Second, that God permits some things, that He may show His compassion and power; and some that He may test His people. God made man a free moral agent, which means that man had power to sin. God permitted him to sin, then manifested His love and power by making man's salvation possible through Christ. Better for man to worship

God freely, than to be compelled to worship as a machine.

The lost about us also tests us as to our salvation. If we have the love of God in our hearts by the new birth, then we desire the salvation of others, and make it possible if we can.

Jesus healed the blind man on the Sabbath (Saturday). That was an offense to the scribes and Pharisees. They had rather the man had remained in blindness than that he be healed on the Sabbath. They tried every way possible to turn the man away from Christ, but all in vain.

The lesson here is, that despite the glorious work of the Gospel of Christ and the manifold blessings that follow in its path, the Bible, Christ and Christianity are hated as never before. Man's progress is attributed to evolution and education, some even declaring that Christianity has hindered the progress of man. Such is the nature of unregenerate man. Well did Jesus speak when he said, "Light is come into the world, and men love darkness rather than light, because their deeds were evil." John 3:19.

So persistent were the Jews in their unbelief that they called the parents of the man whose eyes had been opened. Through fear of the Jews, they shifted the responsibility back upon their son, whose glorious testimony resulted in his expulsion from the synagogue. After that Jesus came to him, and openly confessed Himself the Son of God, as He had to the Samaritan woman. Upon that, the man confessed and worshipped Jesus.

In closing note these lessons: Fear of the Jews stifled this man's parents, and kept them from doing their duty. It is possible, even probable, that fear of certain powers, social, political or ecclesiastical, is today keeping some people from taking a stand for what they know to be right. May God help us to break off the shackles.

Christ always reveals Himself, and gives strength and comfort to those who defend Him and His Cause against the powers of evil.

TEN REASONS WHY I BELIEVE IN THE BAPTIST BIBLE INSTITUTE

(By B. C. Land, Th.M., Th.D.)

Having resigned my pastorate in Tulia, Texas, December, 1923, to enter the Baptist Bible Institute, I have come to believe in the Institute more and more since my five years' work there.

1. It is located in "America's Most Interesting City," the South's greatest metropolis with a half-million souls, representing practically all races and languages, and presents a most challenging missionary opportunity.

2. Its faculty is a happy combination of scholarship and spirituality. Scholarship is a means toward an end, and not an end in itself in the Baptist Bible Institute.

3. It is a Clinic. "We learn to do by doing" is emphasized. Students preach and do other types of Christian work in jails, hospitals, on the docks, street corners, everywhere.

4. The spirit of democracy prevails among the student body, which is composed of varying degrees of literary preparation. Every student

If You Are Ruptured, It Costs Nothing to Find Out If I Can Help You.



C. E. Brooks, Inventor

Over 3 million people have accepted the Brooks offer and have found that a Brooks Automatic Air-Cushion Appliance has aided and assisted them by acting as an agent in the control of their pain and suffering.

feels that he is a part of the "Institute Family."

5. Missionary day occurs monthly, and all class work is dispensed with, the entire day being given to prayer, praise, devotion, preaching. Some of the peaks of my spiritual life were realized on these occasions.

6. Chapel services are very devotional and spiritual, and are remembered as among life's happiest and sweetest experiences. Many times the student enters the chapel with a discouraged heart and goes out with a new power surging within.

7. Variety of courses. The preacher, missionary, educational director, music student, church secretary, all find courses designed for their respective needs.

8. The English Bible. Hebrew and Greek are taught, but the supreme emphasis is placed on the English Bible. The Christian Training Course offers six hours on the English Bible alone for each year—eighteen hours for the entire course.

9. The emphasis on prayer as an experience is felt as students meet in groups for prayer and devotion daily. Classes are begun with prayer.

10. The atmosphere is the purest, the most wholesome, the most spiritual it has ever been my privilege to breathe in any Baptist Institution.

Note: Rev. B. C. Land is now pastor of the First Baptist Church, Quitman, Mississippi.

"Why do you weep over the sorrows of people in whom you have no interest when you go to the theatre," asked the man.

"I don't know," replied the woman. "Why do you cheer wildly when a man with whom you are not acquainted slides into second base?"

Blinker: "I woke up last night with the feeling that my gold watch was gone. The impression was so strong that I got up to look."

Jinker: "Well, was it gone?"

Blinker: "No, but it was going!"

—Exchange.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

WITH SOUTHERN BAPTISTS IN CANTON

(By the Rev. John MacNeill, B.A., D.D., Pres., Baptist World Alliance)

Our arrival at Hongkong brought us to the doorway of one of the oldest and most prosperous of the Baptist Mission fields in China. It is the pioneer mission field of the Southern Baptist Convention of the U. S. A. In Canton work was begun 85 years ago. I venture to say that the story of this mission in its past triumphs and present progress furnishes one of the most inspiring records in the history of Christian missions. When one reviews today the mission stations, schools, hospitals, orphanages, seminaries, churches, the thousands of Chinese Christians, the efficient consecrated native leadership, the aggressive spirit of evangelism, one is led to exclaim "What hath God wrought?" for here is a miracle of grace. South China would be a good place to cure the pessimism and rebuke the spiritual lethargy of many of our church members at home. Never again would the question arise, even in their minds, is the missionary enterprise worth while?

Macao, reached by boat in four hours from Hongkong, is the Portuguese colony in South China. For Christian people it will be forever sacred as the burial place of Robert Morrison, first Protestant missionary to China, but Macao attracts other interests far removed from the Christian Gospel. The city is the Monte Carlo of this region. Organized vice in every form is firmly entrenched. It thrives on gambling, drinking and prostitution, lying as it does within easy reach of the pirate-infested islands of the South China coast. Here the pirates spend much of their loot and obtain their supplies. It was a novel experience to travel on a steamer from Hongkong, where we were protected behind steel cages which shut off the gangways and enclosed the engine room and the captain's bridge, in addition to armed sentries, who guard the deck at night. Yet here, where Satan's seat is, a vigorous Baptist church bears witness to the power of the Gospel. It was a joy to address them one evening in their fine building. The church is the center of a great program of activity. Within the church building, in the homes of the people, in the public parks, in the dockyards and on the Gospel boat, as many as twenty services are held during the week. It was inspiring to hear from Mr. and Mrs. Galloway the story of the triumphs of divine grace. Macao has become the base also from which Mr. Galloway carries the Gospel, even

to the pirates in those island lairs where human life is counted as less than nothing. Trusting in the power of God, and armed with the love of Christ, he has gained the confidence and protection of the pirate chiefs, and not a few of these desperate men have turned from their evil ways to accept Christ.

In Canton one sees what the indigenous church may become upon the mission field. Here is highly developed evangelistic, educational and medical work, housed in beautiful and commodious church, hospital and school buildings, and all under the direction of, and supported by the native Chinese Church. The great congregations at the Sunday services were a revelation, and to share in the communion service with from seven to eight hundred Chinese Christians was a memorable experience. Among others we met the widow of Sun Yat Sen, an earnest and devoted member of the church, and highly respected and deeply loved for her Christian character and service. Here also we found a group of devoted Christian business men, of whom any Western church or city might be proud. They head up some of the most influential banking and other financial interests of Canton. The wise missionary leadership of all the years has laid heavy responsibilities on the native converts. "Do nothing for the Chinese Christians that they can do for themselves." This policy has been abundantly justified. With these men as leaders the Chinese have assumed complete responsibility for the direction and support of this varied Christian enterprise. Their latest venture is the new Asia Hotel, thoroughly equipped with every modern convenience, and conducted on Christian principles. Their aim was to provide for the decent traveling public a respectable hotel free from that trinity of evils so common to Eastern hotels—drinking, gambling and prostitution. After two years it is impossible to take care of all the guests who seek its security and comfort, and it is a huge financial success. The hotel employs a pastor-evangelist who constantly works among the hotel staff as well as the guests, and many have been led to Christ and brought into the membership of the church.

They are wide-visioned men, these Chinese business men of Canton. The story of their leper hospital on Tai-Kam Island, off the southeast coast of China, would demand a whole article in itself. Here in a pirate island a leper colony was established years ago by that intrepid and sacrificing missionary the Rev. John Lake, who is still its moving spirit. The fine hospital and chapel and other buildings were erected by the labor of the pirates and lepers; in the chapel services the lepers sit on the floor, the pirates occupy the gallery. It is the only leper asylum in South China. With his usual wisdom and skilled leadership, Mr. Lake has led the Chinese Christians to assume the full responsibility. A Chinese Christian doctor is in charge as medical superintendent, the board of management is entirely Chinese; the hospital has won golden opinions from the Chinese Government and has the warmest sympathy of the foreign residents in Hongkong and Canton. And there are those who allow themselves to say that missions are a

failure!

One other memory among the many, so happy and inspiring stands out in the South China visit. It is the memory of an evening when Dr. P. H. Anderson introduced us to a piece of tent evangelism among the 'raw heathens.' On the outskirts of Kowloon a "Gospel tent" had been pitched for a month; daily meetings were held; the children were gathered in the tent in the mornings and taught to sing the Christian hymns and recite Bible verses; the evenings and afternoons were reserved for evangelistic work. I had the privilege of preaching one evening in the overcrowded tent, interpreted by Dr. Anderson. Afterwards we listened to the brilliant and eloquent Chinese evangelist in charge, as he took up the theme and pressed home the Gospel with rare persuasive power. During the month about 200 enquirers enlisted for further instruction in the Gospel, and many of these will reach definite decision for Christ. What a glorious work! What a Christlike mission! How can we fail to support it?

WHERE ROLLS THE OREGON

I have recently had the pleasure of visiting my old home in Portland, Oregon, where I was pastor of Hinson Memorial Baptist Church for five years, before Dr. Hinson became pastor.

Under the leadership of Dr. W. B. Hinson and the present pastor, Dr. W. H. Rogers, the church has grown to first place among the churches of Oregon. Dr. Rogers is doing a fine work at the Hinson Memorial Church. He is an excellent preacher and a tireless pastor. I had the privilege of preaching to his congregation on a Sunday evening, when I met many of my old friends.

Dr. Thomas J. Villers has resigned from the White Temple (First Baptist Church) after serving the church for ten years. Dr. Villers is a strong preacher and he is held in high esteem, not only by the members of his own congregation, but by the pastors of all churches and the citizens generally of Portland.

I preached in Dr. Villers' pulpit on Sunday morning and again met many old friends, for I acted as supply pastor for several months in that church some years ago, when Dr. J. Whitcomb Brougher was pastor. My dear friend, Prof. William Wilder, still ministers at the organ. He is one of the finest organists in America.

Deacon Harry Stone, Y.M.C.A. Secretary, is still at his post, doing a permanent work for the Master.

The following pastors are doing commendable work in Oregon: Brighten Ross at First Church, Salem; Ray York, Temple Church, Salem; Emmanuel Gunner at Arleta; E. A. Cottsberg at Grants Pass; Grant Wilson at Eugene; W. E. Henry at McMinnville; Frank Matthews

GRAY'S OINTMENT

Nothing Better for Boils and Sores
25c at Your Druggist

at Carvallis; W. H. Eaton at Madford; C. E. Dunham at Ashland; R. R. Mulholland at Roseburg; Ralph N. Rowe at Sellwood and Walter L. Riley at Highland; Fred Daehler at Baker and William Fairweather at Pendleton.

Dr. Jacob Kratt, pastor of the First German Church, has the honor of the longest pastorate in Portland. In that city we have 15 English-speaking Baptist churches, 1 Swedish and 2 German.

Dr. O. C. Wright has been Executive Secretary and Director of Missionary Cooperation in Oregon for nearly 20 years. He succeeded F. C. W. Parker.

During this time there have been 20,153 Baptisms in the Baptist churches of Oregon.

Dr. Wright has accomplished an excellent work in Oregon. He has moved steadily on, without ostentation, but with a firm faith in God; he has sought not his own glory but the glory of his Lord and Master, Jesus Christ. Dr. Wright has helped to dedicate 60 buildings. Nearly every church, built new or remodeled, has been dedicated, in part or entirely, by Dr. Wright.

It may truthfully be said that our Baptist cause in Oregon is in better condition than ever before.

Linfield College has done a great work during the past 25 years. The able and consecrated President, Dr. Leonard W. Riley, has resigned and he and Mrs. Riley are spending the winter in Florida. Dr. William R. Frerichs is the Acting President, while Dr. Elam Anderson, of Shanghai, is the newly elected President.

Our Western Baptist Theological Seminary in Portland, founded by Dr. John Dean, is doing a fine work. Dr. W. T. Milliken, the President, is a true man of God and surrounded by a fine faculty he is accomplishing an excellent work.

Dr. Myron B. Haynes, the scholarly and eloquent preacher, is giving his time, at great sacrifice, in raising funds for the Seminary.

God bless the work and the workers in Oregon.

Mrs. Palmer and I are spending the winter in Los Angeles. My evangelistic campaign will open in the spring. Address the Brighton Hotel, Washington, D. C.—Ray Palmer.

A minister named Jordan had a son attending college. This son was about to try his final examination and the father asked his son to let him know how he got on. One day the father received a telegram: "Hymn 254, verse five, the last two lines." After puzzling a while the father turned up the hymn and this is what he found: "Sorrows vanquished, labors ended, Jordan passed."—Ex.

STIFF and SORE?

Rub your muscles and joints vigorously with Tichenor's Antiseptic.

Its soothing oils penetrate and relieve soreness. Kills germs in cuts, wounds and bruises.

Eases pain. Aids healing. Has helped people of Mississippi for more than half a century. Ask nearest dealer.

TICHENOR'S ANTISEPTIC

The Powerful Germicide

SAME FORMULA FOR 67 YEARS

Why You Should Patronize This Baptist Institution

Any and all books, Bibles, song books and church supplies advertised, announced or offered in this Baptist paper are obtainable through your Baptist Book Store, organized, equipped and operated jointly by Baptists of your state and the Baptist Sunday School Board. You will want to support this Baptist Institution with your loyal patronage, because its profits are used to develop Baptist work in your state.

BAPTIST BOOK STORE, 502 East Capitol St., Jackson, Mississippi

The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

The prize for January is to be given to Lura Clark, Crystal Springs, under twelve. It has been printed, I think in the paper of January 21st. Also, the prize for January is to be given to Jimmie Weatherall, more than twelve, a little. Each one of these was so good that I couldn't decide between them, so am sending a little present to each with my love. But I just mustn't do this again, for these times are really hard, aren't they? This month I will look very closely at the stories, and find something wrong with them!

Now, isn't this a good letter from Betty J. Pack, of Santa Fe, New Mexico? Look on the map and see how far she lives from here. But she is a Mississippi girl, and her father used to go to Mississippi College, and also, as she says, to the B.B.I.

I have not sent these prizes yet, because I have been away from home this week on a sad mission—the funeral service of my brother in Hattiesburg; but the prizes will come as soon as I can get back to them. It made my heart a little lighter to see the great honor and affection in which my brother was held in Hattiesburg and the Woman's College.

Not quite enough yet, my children, for our January offering to the Orphanage. Let's try to get it up in the next few days. We have enough for the B.B.I., but lack \$1.77 for the Orphanage. Miss Leta Mae is giving her tithe, but I don't know that many of you have very much to tithe. Perhaps daddy or mother can give you some money to give, if you ask one of them. Anyhow, I'm looking for you to do your best, and nobody can do more. Much love from Mrs. Lipsey.

Bible Study No. 6. The Baptism of Jesus. Matt. 3:13-17, Mark 1:7-11

The baptism of John, as he baptized sinful men, was necessarily a baptism of repentance, of being sorry for sin, and turning away from them. But Jesus had no sin, and He could not repent: His baptism was an act of submissive obedience, in the fulfillment of His duty to God. The baptism of Jesus was the last act of His private life, and emerging from its waters, praying, He began a new life. The sending of the Spirit upon Him as a dove, and the Voice from heaven were an acknowledgement that He was the Son of God, and a sign to John the Baptist that here was the One who should baptize in the Holy Spirit. (John 1:33).

Santa Fe, New Mexico.

Dear Mrs. Lipsey:

I am a little girl nearly eight years old. My daddy is pastor of the Baptist church in Santa Fe, New Mexico. My grandfather and grandmother, Mr. and Mrs. E. N. Pack, live at Hattiesburg, Mississippi. I get lonesome to see them. Once a month my daddy preaches at the penitentiary here and mother and I go with him. Sometimes I sing for the men and they cry. I guess they miss their own little boys and girls. Would you boys and girls like to see some real Indians? I see them every day and they are nice and friendly. One called me the "little papoose." I wish I could send some money for B.B.I. because my mother and daddy went to school there and some day I hope I can go there. I will send some money some other time. Sincerely, Betty Jo Pack.

We appreciate this letter from you, Betty, very much. You must write again, and tell me whether your hair is dark and curly like my Bettie's, and your eyes big and brown like hers, or whether you are a blonde. When I was in Hattiesburg this week

I saw a sign on a store with the name, E. N. Pack!

Evelyn Perry, Bible Study No. 4
"The Childhood of Jesus"

After the wise men had gone after King Herod died, Joseph, who was told by the angel of the Lord in a dream to take the child Jesus and His mother to go in the land of Egypt. And he arose and took the child Jesus and Mary, His mother, into the land of Egypt. When he heard that King Herod's son ruled in Judea, he was afraid to go there, warned by God in a dream, he went into Galilee. And he dwelt in a city called Nazareth, which foretold that the child Jesus shall be called a Nazarene. And when they had performed all things according to God, they return to their home in Galilee. We have a very little given of Jesus' childhood. Maybe he was a boy as a boy is today. We thought that His Father was a poor man and His mother was a kind mother. Jesus grew and waxed strong in wisdom and Spirit of God was upon Him.

Rienzi, January 31, 1932.

Dear Mrs. Lipsey:

Here I come again. How are every one of you? I am fine. My little sister has the chicken pox, so I guess I won't feel so fine next week. Yes, I sure did enjoy the story by Jimmie in last week's paper. You said something in last week's paper about quilts. I have one top ready to make into a quilt. I started it when I was six; finished it when I was ten. Mother gave me one called "Tulip in the Pot" and it is one-half done now. I made mother a kitten mat to use—my first trial. Did any of you ever see Hawthorn's bloom this time of year and Butter Cups, too? Seems as if I have got something to write this time. I have also seen several spring birds as Blue Birds and Red Birds this year. I think I have talked enough and I am sure you can't read my hen scratching mess, so I will give my Circle friends some room. Oodles of love from Evelyn Perry.

Well, Evelyn, I hope you haven't chicken pox by now, and that sister has begun to get better. Our little John Crawford has whooping cough, but he is better now.

Hazlehurst, February 1, 1932.

Dear Mrs. Lipsey:

I am sending 20c, a tenth of all my January eggs, for the B.B.I. or the orphans. Do as you think best with it. Much love and best wishes for you and your good work. Sincerely yours, Leta Mae Lupo.

That is good, Miss Leta Mae. Thank you, so much. I am giving it to the Orphanage, as that work is behind.

Vicksburg, February 1, 1932.

Dear Mrs. Lipsey:

I've been reading the Children's Page and enjoy reading it. I should like to tell you something about our little Sunbeam Band at Bowmar Avenue. We have thirteen members and are working very hard to reach the highest standard. We have the Sunbonnet Baby and it has caused the children to take more interest in the work. Our pastor told us about the B.B.I. at New Orleans, so we sent \$1.00 to help out a little. Yours sincerely, Evelyn Cloud, Sunbeam Leader.

We are so glad, Miss Evelyn, to hear about the Sunbeam Band, and think you made a good contribution to the B.B.I. I am so glad. Come again soon.

SOME FACTS THAT SHOULD CONCERN EVERY MISSISSIPPI BAPTIST

(By J. W. Lee)

There was a time when the graduates from all our colleges were sought after as teachers in all kinds of schools, but when standardization of colleges by the Southern Association of Colleges came, these doors were closed. In order to give the students of our colleges the opportunities they deserved, we had to standardize.

This required large sums of money, both to endow and operate our colleges. We did not have the money, therefore we have been borrowing and issuing bonds to meet standard requirements.

For every note signed, and every bond issued, there is a specified pay day. A pay day was approaching in which we needed one hundred thousand dollars. We put on a campaign to raise it and secured less than half of what was asked for.

Another pay day came and we launched a campaign for sixty thousand dollars. We received less than one-sixth of what we asked for. We campaign for students and yet several times as many Baptist boys and girls attend State Senior colleges as go to our Baptist Senior colleges.

Baptists of Mississippi have said by their actions, which is more meaningful than words, that they are not going to support three Standard Senior colleges. Those of us who are charged with the responsibility of administering the affairs of our colleges had just as well face that fact. The sooner we do so and adjust ourselves to the situation, the better.

We have tried to develop a more sensitive Christian education conscience in our people, but have failed.

We have hoped, prayed and worked for a larger patronage and more liberal gifts to our colleges, but have been disappointed in the answer to our prayers and the results of our efforts.

Another pay day is coming soon in which a much larger amount will be needed than in either of the former pay days.

Each campaign for money to pay Christian education debts brings a smaller amount than the preceding campaign. If we have been unable to get the smaller amounts due at past pay days, what are we going to do about the larger sums due at future pay days?

I hope every reader will give serious thought to the above question.

Since Mississippi Baptists have said in language too plain to be misunderstood that they are not going to furnish either the patronage or the money to support three Standard Senior colleges, what are we going to do about it?

What Can We Do About It?

The Convention, from time to time, has ordered the Education Commission to assume large financial obligations to carry out what we thought was an ideal Christian education program, viz: a Standard Senior college for boys near the capitol, the center of influence in our State, and a Standard Senior College for girls in each end of the State.

These financial obligations are maturing and there seems to be no hope of getting our Baptist people to give the money to meet these obligations.

666

LIQUID - TABLETS - SALVE

666 Liquid or Tablets used internally and 666 Salve externally, make a complete and effective treatment for Colds.

Most Speedy Remedies Known

Again I ask, what can we do about it? We have tried to adjust our people to what we think is an ideal Christian education program and have failed.

The only thing left to us, in my judgment, is to adjust our Christian education program to our constituency and our finances.

In doing this we may have to take a backward step, which will be disappointing and even humiliating, but what else can we do since we can get neither sufficient patronage nor sufficient money to continue our present program of operating three Standard Senior colleges.

If, in our love and enthusiasm for Christian education, we have attempted "to build without having first counted the cost, whether we have sufficient to finish it" Luke 14:28. The sooner we correct our mistake, the better. To fail to pay debts would be disastrous. Such a thing should be unthinkable. It is better to sell all our colleges than fail to pay debts. We can do without schools better than we can do without an unsullied reputation.

It looks as if we are face to face with the alternative of defaulting in the payment of debts on the one hand, or the adjustment of our Christian education program to our patronage and finances on the other hand.

The above is written with the sincere hope that it will provoke serious thought over a serious situation.

—BR—

The night was dark and the wind was cold. A young man walked into the police station, requested a place to sleep.

"Your name?" asked the jailer.

"Goodnight," replied the youth, preparing for sleep.

"Just a minute, Sonny," shouted the jailer. "I asked for your name."

"Goodnight," patiently responded the youth.

"No more wise cracks," said the jailer. "Let's have your name and be quick about it."

"My name," said the young man, "is John Goodnight, and I come from Perry, Iowa."

"Goodnight," said the jailer.—E. H. in Baptist Courier.

—BR—

"In what reign," asked the teacher of her class, "do we first hear of railways?"

"In Solomon's," at once replied a little girl, who was asked to think again, and having thought persisted in her original statement.

"Well," said the teacher, with a weary sigh, "tell us why you connect railways with the reign of Solomon."

"Because," said the scholar, "we are told in the Bible that the Queen of Sheba went to Jerusalem with a very great train!"—Selected.

—BR—

"See what I've got!" cried Johnnie, a Cockney boy, as he came running from a chicken-coop holding in his hand a China egg.

"Oh, go and put it back!" cried his six-year-old sister. "That's the egg the hen measures by!"—Ex.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

HOLMES COUNTY ASSOCIATION- AL B.Y.P.U. MAKES GOOD START FOR 1932

The second Sunday in January was the regular day for the Holmes County Associational meeting. The meeting was held with the West Church and perhaps the best crowd ever attending this organization was present. Nearly 250 enthusiastic B. Y. P. U.ers registered their interest in the meeting and enjoyed a splendid program. A good start for a new year was made with goals set and plans presented for future progress. Mr. Clifton Tate continues to lead this splendid work in Holmes.

LENA SENIORS MAKE PROGRESS

The Lena Senior B.Y.P.U., under the leadership of efficient officers, reports that the last quarter of 1931 marked a new progress for them that they expect to continue through this year. Committees are working, a course that will always assure success, the business meeting monthly is observed and the social life of the union is safeguarded with a good social committee in charge. As an added feature to their work for the quarter, the play "Farmer Brown's Conversion to the Doctrine of Stewardship" was given.

BORDER SPRINGS, LOWNDES COUNTY, ELECTS

We are indebted to Vivian Ridgeway, Corresponding Secretary of the Border Springs Church in Lowndes county for an interesting report of the work of their union. They started their organization about six months ago with a membership of eleven and at present their membership numbers over thirty. The officers who are guiding the work through this new term are: President, Clayton Dodson; Vice-President, Lillian Ridgeway; Secretary, Frances Sansing; Treasurer, Henry G. Betts; B.R.L., Robbie L. Gallop; Cor. Secretary, Vivian Ridgeway; Chorister, Clyde Dodson; Pianist, Carolyn Dodson; and Group Captains, Gladys Dodson and Juanita Dodson.

WEST POINT ADDS WORKER

We are happy to introduce through this column Miss Mixon, who has recently come to the West Point church as visitor and helper in the work in general. She comes from Judson College. We are happy to have her in our State and wish for her a happy ministry.

15TH AVENUE, MERIDIAN, ELECTS DIRECTOR

It was the happy privilege of Miss Alberta Fowler to attend the South-wide B.Y.P.U. Conference. Upon her return her church, 15th Avenue Meridian, elected her as Director of the B.Y.P.U. We are happy to add Miss Fowler to our list of B.Y.P.U. Directors. She, as do the other Directors, will find this field offering many, many rich opportunities of service. We shall look forward with interest

to reports of progress from this church.

MISS DURSCHERL AT CLARK COLLEGE

The week beginning January 17th found Miss Durscherl happily serving the young people in Clark College. They studied the Leader's Manual with 37 enrolled in the class. During the week pilgrimages were made to Decatur, where the Senior Manual was taught to 30 interested members of the union there. Wayne Cooper, one of the college boys, is Director of the Decatur B.Y.P.U., and President A. A. Roebuck, of Clark College, is Director of the B. Y. P. U. work at Newton.

HAVE YOU MADE YOUR PLANS TO ATTEND THE CONVENTION IN VICKSBURG JANUARY 22-24?

LEADERSHIP CHATS

The Leader and Her Bible

Our task is a spiritual task, and in order to be both spiritual and skilled, a leader must have a working knowledge of the Scriptures, the source book.

At the Atlanta Conference in January Dr. Ellis Fuller spoke on Church Loyalty, and told of a little girl about twelve years old who went to school where he taught. Harriett was the pet of the whole student body and faculty as well. One day as Dr. Fuller spoke to this radiant youngster on the campus, he noticed that her sweater pocket was sagging. Upon asking her what she had there, she replied, "It is my New Testament. I always bring it to school so that I can read it between classes, and whenever I have any spare time." Dr. Fuller then said that he could understand her beautiful life.

I. Aside from the actually reading of your Bible, how much do you know about the Bible? What version do you read? How did we get our Bible? Into how many languages has the Bible been made?

From reading "Training in Bible Study," by Cooper, an Intermediate study course book, one can learn about the translations, and how we got them. Another fine book which goes more into detail is "How We Got Our Bible," by Smythe. By writing to the American Bible Society, New York City, one can obtain materials about the early translations and the early struggles of the Bible translators, FREE. Don't fail to avail yourself of that FREE material.

(1) What version of the Bible do you read? The King James Version, coming from England in 1603 (?) is still the most popular version in use, but the seminary professors and language scholars tell us that THE AMERICAN REVISED version, coming to us from America in 1901, is considered a more accurate and scholarly version as compared with the original Hebrew and Greek writings. If you buy a Bible in the

future, get an AMERICAN REVISED version WITHOUT thumb indexes.

(2) An interesting study of the Bible can be made by supplementing occasionally with a modern version of the Bible. The modern versions are in the vernacular of the day, and sometimes bring thoughts that we do not get from any of the others. Weymouth's translation is considered quite good, as is The Centenary Translations, and also Moffatt's. For steady reading, one would hardly care to use one of these, but in addition to the King James, or the American Revised, it is quite helpful.

INTERMEDIATE B.Y.P.U. ESSAY CONTEST

Rules

Feeling the need of emphasis on Christian education, the B.Y.P.U. Department and the Baptist Education Commission of Mississippi are combining in an effort to get our young people to THINK on this subject. As a means of getting this "thinking" done, an essay contest is being promoted in the Intermediate B.Y.P.U.'s of the State. The rules of the contest are as follows:

1. The subject of the essay shall be, "Advantages of the Christian College."

2. At least one-fourth of the members of a union must enter the contest to make the union eligible.

3. The essay must be neatly written with ink or typewritten on white paper, size about 8½ x 11 inches, and shall consist of about 800 to 1,000 words.

4. The writer may get help from any source, but the paper must be his own composition.

5. The name of the writer must not appear on the essay, but on a separate sheet which shall be attached to the essay.

6. The Leader of the union will select three disinterested judges to grade all papers handed in by members of that union. These judges are not to know who is the writer of any paper.

7. The papers shall be graded on two points, THOUGHT and NEATNESS, giving 80% for thought and 20% for neatness.

8. The winning paper from each union must be in the hands of State Secretary Auber J. Wilds, Oxford, Mississippi, not later than March 1, 1932. The name of the writer and of the union sending the paper must not appear on the essay, but on a separate sheet attached to the essay; and each paper submitted to Secretary Wilds shall be accompanied by five cents in postage stamps to be used in mailing out the certificate.

Disinterested judges will be appointed in each of the six districts who will judge the papers for their district. A central committee will be appointed to select the "State's Best" from among these six district winners.

A neat certificate, prepared especially for this contest, will be given to the winner in each union. An award of five dollars will be given to the best in each district, and an additional five dollars to the best in the State.

Dr. H. L. Martin, Education Secretary, P. O. Box 805, Jackson, Miss., will send free helps to those who

enter the contest from any union, if requested by leader of the union and if five cents is sent for postage.

Our three denominational colleges are financing this contest, thus making it possible.

—BR—

EDUCATIONAL

—O—

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Dr. Martin, through this program, is rendering a great service to the Cause of Christian Education. To my way of thinking, "service" is needed there. There was a time when education was thought of from the Christian or "cultural" point of view, but we have become so widely materialistic that that view of education has been discounted. I hope Dr. Martin may be kept very busy and given extensive hearing over the State. We are hoping that he will come back our way again.

Sincerely,

—J. E. Wills.



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No more dynamic, radiant, helpful personality ever moved among Southern Baptists than L. P. Leavell. Combining exceptional native ability, superior educational opportunities well used, complete devotion to his task, and rare personal charm, he literally moved his constituency to higher thinking and living. Dedicating his splendid powers to the Christ, he gave his life in service to his Master through the churches of the Southern Baptist Convention. His life, therefore, stands out as an illustration of what God can do with a layman who is willing to let God have all there is of him. Landrum Leavell lives in the pages of this throbbing story from the head and heart of his pastor-brother, and there is power in it for multitudes of our people who will read it.

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

The prize for January is to be given to Lura Clark, Crystal Springs, under twelve. It has been printed, I think in the paper of January 21st. Also, the prize for January is to be given to Jimmie Weatherall, more than twelve, a little. Each one of these was so good that I couldn't decide between them, so am sending a little present to each with my love. But I just mustn't do this again, for these times are really hard, aren't they? This month I will look very closely at the stories, and find something wrong with them!

Now, isn't this a good letter from Betty J. Pack, of Santa Fe, New Mexico? Look on the map and see how far she lives from here. But she is a Mississippi girl, and her father used to go to Mississippi College, and also, as she says, to the B.B.I.

I have not sent these prizes yet, because I have been away from home this week on a sad mission—the funeral service of my brother in Hattiesburg; but the prizes will come as soon as I can get back to them. It made my heart a little lighter to see the great honor and affection in which my brother was held in Hattiesburg and the Woman's College.

Not quite enough yet, my children, for our January offering to the Orphanage. Let's try to get it up in the next few days. We have enough for the B.B.I., but lack \$1.77 for the Orphanage. Miss Leta Mae is giving her tithe, but I don't know that many of you have very much to tithe. Perhaps daddy or mother can give you some money to give, if you ask one of them. Anyhow, I'm looking for you to do your best, and nobody can do more. Much love from Mrs. Lipsey.

Bible Study No. 6. The Baptism of Jesus. Matt. 3:13-17, Mark 1:7-11

The baptism of John, as he baptized sinful men, was necessarily a baptism of repentance, of being sorry for sin, and turning away from them. But Jesus had no sin, and He could not repent: His baptism was an act of submissive obedience, in the fulfillment of His duty to God. The baptism of Jesus was the last act of His private life, and emerging from its waters, praying, He began a new life. The sending of the Spirit upon Him as a dove, and the Voice from heaven were an acknowledgement that He was the Son of God, and a sign to John the Baptist that here was the One who should baptize in the Holy Spirit. (John 1:33).

Santa Fe, New Mexico.

Dear Mrs. Lipsey:

I am a little girl nearly eight years old. My daddy is pastor of the Baptist church in Santa Fe, New Mexico. My grandfather and grandmother, Mr. and Mrs. E. N. Pack, live at Hattiesburg, Mississippi. I get lonesome to see them. Once a month my daddy preaches at the penitentiary here and mother and I go with him. Sometimes I sing for the men and they cry. I guess they miss their own little boys and girls. Would you boys and girls like to see some real Indians? I see them every day and they are nice and friendly. One called me the "little papoose." I wish I could send some money for B.B.I. because my mother and daddy went to school there and some day I hope I can go there. I will send some money some other time. Sincerely, Betty Jo Pack.

We appreciate this letter from you, Betty, very much. You must write again, and tell me whether your hair is dark and curly like my Bettie's, and your eyes big and brown like hers, or whether you are a blonde. When I was in Hattiesburg this week

I saw a sign on a store with the name, E. N. Pack!

Evelyn Perry, Bible Study No. 4 "The Childhood of Jesus"

After the wise men had gone after King Herod died, Joseph, who was told by the angel of the Lord in a dream to take the child Jesus and His mother to go in the land of Egypt. And he arose and took the child Jesus and Mary, His mother, into the land of Egypt. When he heard that King Herod's son ruled in Judea, he was afraid to go there, warned by God in a dream, he went into Galilee. And he dwelt in a city called Nazareth, which foretold that the child Jesus shall be called a Nazarene. And when they had performed all things according to God, they return to their home in Galilee. We have a very little given of Jesus' childhood. Maybe he was a boy as a boy is today. We thought that His Father was a poor man and His mother was a kind mother. Jesus grew and waxed strong in wisdom and Spirit of God was upon Him.

Rienzi, January 31, 1932.

Dear Mrs. Lipsey:

Here I come again. How are every one of you? I am fine. My little sister has the chicken pox, so I guess I won't feel so fine next week. Yes, I sure did enjoy the story by Jimmie in last week's paper. You said something in last week's paper about quilts. I have one top ready to make into a quilt. I started it when I was six; finished it when I was ten. Mother gave me one called "Tulip in the Pot" and it is one-half done now. I made mother a kitten mat to use—my first trial. Did any of you ever see Hawthorn's bloom this time of year and Butter Cups, too? Seems as if I have got something to write this time. I have also seen several spring birds as Blue Birds and Red Birds this year. I think I have talked enough and I am sure you can't read my hen scratching mess, so I will give my Circle friends some room. Oodles of love from Evelyn Perry.

Well, Evelyn, I hope you haven't chicken pox by now, and that sister has begun to get better. Our little John Crawford has whooping cough, but he is better now.

Hazlehurst, February 1, 1932.

Dear Mrs. Lipsey:

I am sending 20c, a tenth of all my January eggs, for the B.B.I. or the orphans. Do as you think best with it. Much love and best wishes for you and your good work. Sincerely yours, Leta Mae Lupo.

That is good, Miss Leta Mae. Thank you, so much. I am giving it to the Orphanage, as that work is behind.

Vicksburg, February 1, 1932.

Dear Mrs. Lipsey:

I've been reading the Children's Page and enjoy reading it. I should like to tell you something about our little Sunbeam Band at Bowmar Avenue. We have thirteen members and are working very hard to reach the highest standard. We have the Sunbonnet Baby and it has caused the children to take more interest in the work. Our pastor told us about the B.B.I. at New Orleans, so we sent \$1.00 to help out a little. Yours sincerely, Evelyn Cloud, Sunbeam Leader.

We are so glad, Miss Evelyn, to hear about the Sunbeam Band, and think you made a good contribution to the B.B.I. I am so glad. Come again soon.

SOME FACTS THAT SHOULD CONCERN EVERY MISSISSIPPI BAPTIST

(By J. W. Lee)

There was a time when the graduates from all our colleges were sought after as teachers in all kinds of schools, but when standardization of colleges by the Southern Association of Colleges came, these doors were closed. In order to give the students of our colleges the opportunities they deserved, we had to standardize.

This required large sums of money, both to endow and operate our colleges. We did not have the money, therefore we have been borrowing and issuing bonds to meet standard requirements.

For every note signed, and every bond issued, there is a specified pay day. A pay day was approaching in which we needed one hundred thousand dollars. We put on a campaign to raise it and secured less than half of what was asked for.

Another pay day came and we launched a campaign for sixty thousand dollars. We received less than one-sixth of what we asked for. We campaign for students and yet several times as many Baptist boys and girls attend State Senior colleges as go to our Baptist Senior colleges.

Baptists of Mississippi have said by their actions, which is more meaningful than words, that they are not going to support three Standard Senior colleges. Those of us who are charged with the responsibility of administering the affairs of our colleges had just as well face that fact. The sooner we do so and adjust ourselves to the situation, the better.

We have tried to develop a more sensitive Christian education conscience in our people, but have failed.

We have hoped, prayed and worked for a larger patronage and more liberal gifts to our colleges, but have been disappointed in the answer to our prayers and the results of our efforts.

Another pay day is coming soon in which a much larger amount will be needed than in either of the former pay days.

Each campaign for money to pay Christian education debts brings a smaller amount than the preceding campaign. If we have been unable to get the smaller amounts due at past pay days, what are we going to do about the larger sums due at future pay days?

I hope every reader will give serious thought to the above question.

Since Mississippi Baptists have said in language too plain to be misunderstood that they are not going to furnish either the patronage or the money to support three Standard Senior colleges, what are we going to do about it?

What Can We Do About It?

The Convention, from time to time, has ordered the Education Commission to assume large financial obligations to carry out what we thought was an ideal Christian education program, viz: a Standard Senior college for boys near the capitol, the center of influence in our State, and a Standard Senior College for girls in each end of the State.

These financial obligations are maturing and there seems to be no hope of getting our Baptist people to give the money to meet these obligations.

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Most Speedy Remedies Known

Again I ask, what can we do about it? We have tried to adjust our people to what we think is an ideal Christian education program and have failed.

The only thing left to us, in my judgment, is to adjust our Christian education program to our constituency and our finances.

In doing this we may have to take a backward step, which will be disappointing and even humiliating, but what else can we do since we can get neither sufficient patronage nor sufficient money to continue our present program of operating three Standard Senior colleges.

If, in our love and enthusiasm for Christian education, we have attempted "to build without having first counted the cost, whether we have sufficient to finish it" Luke 14:28. The sooner we correct our mistake, the better. To fail to pay debts would be disastrous. Such a thing should be unthinkable. It is better to sell all our colleges than fail to pay debts. We can do without schools better than we can do without an unsullied reputation.

It looks as if we are face to face with the alternative of defaulting in the payment of debts on the one hand, or the adjustment of our Christian education program to our patronage and finances on the other hand.

The above is written with the sincere hope that it will provoke serious thought over a serious situation.

—BR—

The night was dark and the wind was cold. A young man walked into the police station, requested a place to sleep.

"Your name?" asked the jailer.

"Goodnight," replied the youth, preparing for sleep.

"Just a minute, Sonny," shouted the jailer. "I asked for your name."

"Goodnight," patiently responded the youth.

"No more wise cracks," said the jailer. "Let's have your name and be quick about it."

"My name," said the young man, "is John Goodnight, and I come from Perry, Iowa."

"Goodnight," said the jailer.—E. H. in Baptist Courier.

—BR—

"In what reign," asked the teacher of her class, "do we first hear of railways?"

"In Solomon's," at once replied a little girl, who was asked to think again, and having thought persisted in her original statement.

"Well," said the teacher, with a weary sigh, "tell us why you connect railways with the reign of Solomon."

"Because," said the scholar, "we are told in the Bible that the Queen of Sheba went to Jerusalem with a very great train!"—Selected.

—BR—

"See what I've got!" cried Johnnie, a Cockney boy, as he came running from a chicken-coop holding in his hand a China egg.

"Oh, go and put it back!" cried his six-year-old sister. "That's the egg the hen measures by!"—Ex.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

HOLMES COUNTY ASSOCIATION- AL B.Y.P.U. MAKES GOOD START FOR 1932

The second Sunday in January was the regular day for the Holmes County Associational meeting. The meeting was held with the West Church and perhaps the best crowd ever attending this organization was present. Nearly 250 enthusiastic B. Y. P. U.ers registered their interest in the meeting and enjoyed a splendid program. A good start for a new year was made with goals set and plans presented for future progress. Mr. Clifton Tate continues to lead this splendid work in Holmes.

LENA SENIORS MAKE PROGRESS

The Lena Senior B. Y. P. U., under the leadership of efficient officers, reports that the last quarter of 1931 marked a new progress for them that they expect to continue through this year. Committees are working, a course that will always assure success, the business meeting monthly is observed and the social life of the union is safeguarded with a good social committee in charge. As an added feature to their work for the quarter, the play "Farmer Brown's Conversion to the Doctrine of Stewardship" was given.

BORDER SPRINGS, LOWNDES COUNTY, ELECTS

We are indebted to Vivian Ridgeway, Corresponding Secretary of the Border Springs Church in Lowndes county for an interesting report of the work of their union. They started their organization about six months ago with a membership of eleven and at present their membership numbers over thirty. The officers who are guiding the work through this new term are: President, Clayton Dodson; Vice-President, Lillian Ridgeway; Secretary, Frances Sansing; Treasurer, Henry G. Betts; B. R. L., Robbie L. Gallop; Cor. Secretary, Vivian Ridgeway; Chorister, Clyde Dodson; Pianist, Carolyn Dodson; and Group Captains, Gladys Dodson and Juanita Dodson.

WEST POINT ADDS WORKER

We are happy to introduce through this column Miss Nixon, who has recently come to the West Point church as visitor and helper in the work in general. She comes from Judson College. We are happy to have her in our State and wish for her a happy ministry.

15TH AVENUE, MERIDIAN, ELECTS DIRECTOR

It was the happy privilege of Miss Alberta Fowler to attend the South-wide B. Y. P. U. Conference. Upon her return her church, 15th Avenue Meridian, elected her as Director of the B. Y. P. U. We are happy to add Miss Fowler to our list of B. Y. P. U. Directors. She, as do the other Directors, will find this field offering many, many rich opportunities of service. We shall look forward with interest

to reports of progress from this church.

MISS DURSCHERL AT CLARK COLLEGE

The week beginning January 17th found Miss Durscherl happily serving the young people in Clark College. They studied the Leader's Manual with 37 enrolled in the class. During the week pilgrimages were made to Decatur, where the Senior Manual was taught to 30 interested members of the union there. Wayne Cooper, one of the college boys, is Director of the Decatur B. Y. P. U., and President A. A. Roebuck, of Clark College, is Director of the B. Y. P. U. work at Newton.

HAVE YOU MADE YOUR PLANS TO ATTEND THE CONVENTION IN VICKSBURG JANUARY 22-24?

LEADERSHIP CHATS

The Leader and Her Bible

Our task is a spiritual task, and in order to be both spiritual and skilled, a leader must have a working knowledge of the Scriptures, the source book.

At the Atlanta Conference in January Dr. Ellis Fuller spoke on Church Loyalty, and told of a little girl about twelve years old who went to school where he taught. Harriett was the pet of the whole student body and faculty as well. One day as Dr. Fuller spoke to this radiant youngster on the campus, he noticed that her sweater pocket was sagging. Upon asking her what she had there, she replied, "It is my New Testament. I always bring it to school so that I can read it between classes, and whenever I have any spare time." Dr. Fuller then said that he could understand her beautiful life.

I. Aside from the actually reading of your Bible, how much do you know about the Bible? What version do you read? How did we get our Bible? Into how many languages has the Bible been made?

From reading "Training in Bible Study," by Cooper, an Intermediate study course book, one can learn about the translations, and how we got them. Another fine book which goes more into detail is "How We Got Our Bible," by Smythe. By writing to the American Bible Society, New York City, one can obtain materials about the early translations and the early struggles of the Bible translators, FREE. Don't fail to avail yourself of that FREE material.

(1) What version of the Bible do you read? The King James Version, coming from England in 1603 (?) is still the most popular version in use, but the seminary professors and language scholars tell us that THE AMERICAN REVISED version, coming to us from America in 1901, is considered a more accurate and scholarly version as compared with the original Hebrew and Greek writings. If you buy a Bible in the

future, get an AMERICAN REVISED version WITHOUT thumb indexes.

(2) An interesting study of the Bible can be made by supplementing occasionally with a modern version of the Bible. The modern versions are in the vernacular of the day, and sometimes bring thoughts that we do not get from any of the others. Weymouth's translation is considered quite good, as is The Century Translations, and also Moffatt's. For steady reading, one would hardly care to use one of these, but in addition to the King James, or the American Revised, it is quite helpful.

INTERMEDIATE B.Y.P.U. ESSAY CONTEST

Rules

Feeling the need of emphasis on Christian education, the B. Y. P. U. Department and the Baptist Education Commission of Mississippi are combining in an effort to get our young people to THINK on this subject. As a means of getting this "thinking" done, an essay contest is being promoted in the Intermediate B. Y. P. U.'s of the State. The rules of the contest are as follows:

1. The subject of the essay shall be, "Advantages of the Christian College."

2. At least one-fourth of the members of a union must enter the contest to make the union eligible.

3. The essay must be neatly written with ink or typewritten on white paper, size about 8½ x 11 inches, and shall consist of about 800 to 1,000 words.

4. The writer may get help from any source, but the paper must be his own composition.

5. The name of the writer must not appear on the essay, but on a separate sheet which shall be attached to the essay.

6. The Leader of the union will select three disinterested judges to grade all papers handed in by members of that union. These judges are not to know who is the writer of any paper.

7. The papers shall be graded on two points, THOUGHT and NEATNESS, giving 80% for thought and 20% for neatness.

8. The winning paper from each union must be in the hands of State Secretary Auber J. Wilds, Oxford, Mississippi, not later than March 1, 1932. The name of the writer and of the union sending the paper must not appear on the essay, but on a separate sheet attached to the essay; and each paper submitted to Secretary Wilds shall be accompanied by five cents in postage stamps to be used in mailing out the certificate.

Disinterested judges will be appointed in each of the six districts who will judge the papers for their district. A central committee will be appointed to select the "State's Best" from among these six district winners.

A neat certificate, prepared especially for this contest, will be given to the winner in each union. An award of five dollars will be given to the best in each district, and an additional five dollars to the best in the State.

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EVANGELIZING THE FILIPINOS

(By Norman H. Canap)

The Philippine Islands afford at present a wide and effectual door for the distribution of evangelical Christian literature in the English language. For many years, until 1930, Spanish was the official language in the Islands, but now the English language is taught in all the public schools, and is read or understood by nearly one-half of the population.

The younger generation, especially the student class, read and speak English and are anxious to secure suitable reading matter in that language. "In 1928 there were 1,111,509 pupils in the 7,311 public schools, with 293 American and 25,958 Filipino teachers. There were 655 private schools with 84,685 pupils and 2,823 teachers. The State-supported University of the Philippines in 1928-29 had 5,698 students."

A missionary of the Student Center in Iloilo tells of the difficulty in finding suitable books for the young people to read. She writes: "I have been more and more impressed as time goes on with the need of building up a library at the Student Center, and I am convinced that this is one definite way we can serve this great student community. I long to put worthwhile books into the hands of these thousands of students and teachers who are guiding their thoughts. The people who have been to school all use English. They learn to read, but they have no place to borrow or even buy books."

Another missionary writes: "English is being spoken by a rapidly increasing number of people in the Philippines. The majority of the younger generation speak it now, and it is the best means of communication in the islands. I think that the printed page is one of the best ways at our disposal of spreading the Gospel message."

In view of this "Open Door" and "Golden Opportunity," the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894 for the purpose of publishing and distributing evangelical Christian literature, is undertaking to supply the large demand for books, tracts and Scripture portions in the English language. One native worker writes from Manila to ask "if there is any fund for the supplying of books from the Moody Colportage Library free for English-speaking students in the foreign fields," and then he tells of the great need there. Another writes: "We do so want to scatter the Word in printed form where we cannot penetrate in person." Still another says: "Thank God for the books that you have furnished me. These and the tracts have opened the minds of the people about the truth of the saving grace of our Lord Jesus Christ." Such expressions come from native Christians who are anxious to distribute wholesome evangelical literature, and thus be a help to their own people. Shall we not give them the "Bread of Life ere they perish?"

While there is a growing demand for such Christian reading matter in the English language, such as is published by the Association, there is also a growing tendency among the Filipinos toward materialism. These are perilous days for them. Many have revolted against the ec-

clesiastical domination any tyranny that has prevailed in the Islands for the past three centuries, but have not yet heard or believed the Gospel of Christ, which alone is "the power of God unto salvation." Free thought, theosophy, spiritism, atheism, and skepticism are winning many of the intelligentsia and supplanting the power of the church. One observer sees the present critical situation as a challenge to Christians. "There are those," he writes, "who are



"Our Little Lives are Rounded with a Sleep"

As the shadows lengthen and loved ones enter into eternal sleep, no anxious thoughts about material things should dim the star of hope. All details incident to bereavement should be assumed by a funeral director who is equipped not only to perform the technical part of his duties in a masterful way but also to provide the permanent protection of the

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No water can penetrate, no chemical elements or living organisms can invade, no weight of covering earth can crush the impervious walls and dome of the Cryptorium. Once committed to its keeping, casket and contents remain untouched by external change, the same after half a century as on the day of interment. Millions of sorrowing hearts have found abiding comfort in this assurance.

Built of time-defying, rust-resisting metal with finish of colorful enamel or gold, silver or copper bronze. The planetary paneling of sides and top, the shell-shaped ends and Imperial Hardware proclaim its identity even before the inconspicuous name plate is discovered. The Cryptorium adds but little to the cost of funeral service.

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It explains how Cryptorium interment protects as completely and positively as mausoleum emplacement above ground. It should be read by the person who makes the decisions at times of family crisis. Write for your copy.

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catching the vision, and all are open-minded and willing to see and listen. . . . I know of no place where people, particularly young people, are so eager to know, and so persistent and pertinent with their inquiries."

The Association is endeavoring to meet this challenge. It is in touch with missionaries and native Christian workers who can be depended upon to carefully distribute the literature sent them, but are not able to meet the necessary expenses involved. Shall we not help them at such a time as this? All who desire to cooperate with the Association in sending its Colportage books, Evangel booklets, Pocket Treasures, Scripture portions and Gospel tracts to the Philippine Islands for free distribution, may forward contributions to A. F. Gaylord, Treasurer of the D. L. Moody Missionary Book Funds, 843 North Wells Street, Chicago.

—BR—

TWO PLEASANT YEARS' MINISTRY

—O—

A little more than two years ago, we were called to the church here (Welsh, La.) from Senatobia, Miss. These two years have been among the most pleasant of this pastor's ministry. There has not been anything to mar or hinder the work, more than natural conditions.

This section is one of the greatest missionary sections in the bounds of the Southern Baptist Convention. No where will you find more consecrated and willing response in proportion to their ability.

Since coming here, by the leadership of the Holy Spirit, a new parsonage valued at five thousand dollars has been erected. The Sunday school has been doubled in average attendance. The B.Y.P.U.'s have been trebled. The W.M.S. work has grown from a mere handful to a standard society with the outlook of having a full graded standard Union soon.

The growth of the church as a whole has been very satisfactory. All departments are in a healthy condition. The finances are above the normal church, that is, for the size. The building debt is paid up two years ahead.

We leave here with pleasant memories, to accept the responsibilities of a new field, the First Church at Lafayette, La. The work in South Louisiana has a missionary appeal as few places in the South have. We will move to the new field March 1st. For all that has been done, we give our Lord the praise. Sincerely,

—J. C. Wells.

—BR—

PELAHATCHIE

—O—

The T.E.L. Class of the Pelahatchie Baptist Sunday school met Monday afternoon, February 1st, in their classroom for regular monthly business meeting, with 14 members in attendance.

Our Group Captains reported eight 100% pupils for the month as follows:

Messrs. Stingley, Beasley, Chapman, Bailey, Hall, Ward, Davis, and Kincade.

We had some splendid reports, showing the class as a whole is doing good work. We had nine visitors this month, and two new pupils. May we have many more.—Class Rptr.

In Memoriam

Whereas, our all-wise and Gracious Father has seen fit to take from our midst Mrs. D. B. Allen, one of our sweetest, most faithful, and much-loved members, therefore, be it resolved, that we bow in humble submission for His will and not ours be done.

Though gone from us in body, and we see her sweet face no more, her influence shall live forever, for she was ever ready to do her Master's will and serve Him in word and in deed.

We shall miss her for she was enlisted in our W.M.S. When she first came to the coast with faith and duty as her watchword and when ill health prevented her presence, her prayers and thoughts were with us still.

Her friends were numbered by her acquaintances, for to know her was to love her, and her daily walk with her Master was an inspiration to those who knew her best.

As a wife and mother she was conscientious, loyal, and devoted. The home circle will miss her, but she has left to them a priceless heritage.—The memory of a life well spent in serving God and her fellowmen.

May God's richest blessings rest upon her sorrow-stricken husband, those noble children, mother, and brothers is the wish and prayer of those who loved her.

Committee: —Mrs. W. L. Ervin.

Mrs. B. C. Cox.

Mrs. C. R. Harper.

—O—

REVEREND W. A. HEMBREE

"It is appointed unto man once to die, after death the judgment." This was a favorite text with Brother W. A. Hembree, who was born June 7, 1893, in Lamar county, Mississippi. He was taken from this life October 7, 1931. Death came while at Battle Mountain Sanatorium, Hot Springs, South Dakota, from injuries received in the World War. Funeral services were conducted by W. J. Fagan and T. W. Hembree at Shady Grove Church. He was buried by the American Legion of Laurel in the presence of a host of sorrowing friends and relatives.

It was my privilege to have been reared with W. A. and was closely associated with him in Mississippi College. W. A. had a strong mind and made the grade of 'A' as a freshman in Union University. Most of his upper classman work was done in Mississippi College. Here he took an active part in the Hermesian Literary Society and was on the Varsity debating team. He represented his college in an oratorical contest with Oglethorpe University in 1927.

He united with Liberty Church in Smith county, Mississippi, and was called at once to preach the Gospel. Most of the time he did full time pastoral work in addition to his regular college work. W. A. endeavored to be a faithful soldier of his country as well as a faithful soldier of the Cross. Life was not always easy for him as there were disappointments, which perhaps had to do with his thoughts going out to things above and beyond this life. He sometime preached very inspiringly and with great power on Immortality of the

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soul, a subject which seemed to dwell on his mind. His last pastorate was a full time church in Tennessee.

We sometimes wonder why one so young and useful should be called away so soon, but let us, as loved ones, be submissive to God's will. We should ever remember that it is the right of the owner of the garden to pluck the choicest rose from the garden, while the gardener cultivates and cares for those that remain. May we not mourn because of his going, nor because he cannot return, but may we so live that we can say with David of old, "I will go to Him."

Written by a cousin,
—Rev. T. W. Hembree.

INJURIOUS EFFECTS OF ALCOHOL

(By H. H. Smith)

If Prohibition is to win out in the face of the insidious propaganda of liquor interests and the wets, we must teach the youth of today the disastrous effects of alcoholic liquors as a beverage. Those who lived in the days of the open saloon have a sorrowful recollection of the physical and mental wrecks caused by John Barleycorn. And some of J. B.'s victims of the old days are with us yet. Many of the alcoholic addicts of today were patrons of the saloon and acquired the habit under the license system. That is one of the great evils of the liquor habit—its far-reaching effects. Several years ago McClure's Magazine published a remarkable article entitled "The Story of an Alcoholic Slave as Told by Himself." This victim of the drink habit made the following confession: "During thirty years as a hard drinker he spent \$17,000 for liquors; influenced twenty of his friends to drink—five of whom became slaves like himself; was discharged from twenty-four jobs in nineteen years; was once imprisoned for drunkenness, and estimated the total cost of his slavery to alcohol at \$60,000." And this is the traffic some would promote under the plea of personal liberty!

The old theory that liquor promotes physical efficiency has been long exploded, but there are some today who still labor under the old delusion. Military leaders do not call for alcoholic stimulants for their soldiers, and athletes put themselves on a total abstinence pledge when they enlist for the games. An eminent surgeon of the British army, observing the soldiers after a very severe test of forced marches, said: "The first who dropped out were not the tall men, nor the short men, nor the big men, nor the little men—but the drinkers. And they dropped out as clearly as if they had been labeled with a big letter on their backs."

Scientific tests have shown that the use of alcohol retards the intellectual processes, and brain workers are better off without liquor. Theodore Roosevelt was right when he said that there is not a single thought in a hogshead of beer. Where is the man who would claim that drink has been the making of his career? But neither tongue nor pen can tell how many bright minds have been wrecked and ruined by rum. Several years ago Dr. Lorenz, an eminent Austrian surgeon, visited this country and attended a banquet given in his honor. Many of the

guests drank liquor as it was passed around the table, but the principal guest pushed his wine aside and asked the waiter to bring him a cup of tea. When someone asked him if he was a teetotaler, he replied: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and nerves steady. No man can take alcoholic liquor without blunting these physical powers which I must keep on edge. As a surgeon I must not drink."

John Barleycorn is the world's great outlaw, for not a single word can be uttered in his behalf.
Ashland, Va.

—BR—

RELIGIOUS EDUCATION COMES HOME

(By J. M. Price, School of Religious Education, Southwestern Seminary, Seminary Hill, Texas)

In Biblical days the synagogue was the center of educational activity among the Jews. It was found in every town of any size, and Jerusalem alone is said to have had over four hundred. No orthodox Jew was supposed to live across a creek from one unless the creek was safely bridged. Along with the morning devotional meetings, instructional services were held in the afternoons of Saturday, Monday, and Thursday with lessons in the Law and the Prophets corresponding somewhat to our uniform Sunday school lessons. Then every day during the week the elementary school of the synagogue was carried on including approximately our public school ages and with professionally trained teachers. Here in a graded fashion was studied not only the Law and the Prophets, but also the written and oral traditions of the rabbis. Christ came up as a youth under this synagogue-centered system.

In early Christianity also the local organization was the center. As the early activities crossed beyond the border of Judaism where there had been laid those solid foundations of religion and morals on which Christian teaching could be built another agency came into being. It was the Catechumenate or Catechumenal school. It was for the purpose of giving instruction to those preparing for church membership somewhat as is done on foreign mission fields today. Pupils were graded. There were sometimes four groups—hearers, kneelers, competent and elect. The church building was planned for this instruction. A course of study was worked out including the "Teaching of the Twelve Apostles," and the "Apostolic Constitutions," and ultimately a professional Catechist was employed. So the church was the center of educational activity in religion.

With the Reformation came a similar development. When Luther broke with Rome he found himself facing the necessity of having not only governmental support, but an organizational center if the reform was to be permanent. So he set about establishing churches and with them schools for instructing the masses in the rudiments of learning and religion, urging through a circular letter all of the mayors and aldermen of Germany to join in establishing schools, and in a sermon he urges the parents to send to them. Calvin

did a similar thing, securing State support and church control, the magistrates being obligated to see that the catechism was taught. Henry VIII made the church the sponsor of school and required the teachers to subscribe to the church creed. All of these, as well as the synagogue school, were similar to Catholic parish schools today. So again in history the church was central in religious education.

In our own country for a long time we depended largely on two factors to furnish religious training to the masses. One was the public school with much Biblical material in the curriculum and a teacher who was either a minister or one licensed by the minister. The other was a system of denominational high schools and colleges. The churches as centers were to a considerable extent neglected, in some places a Sunday school not even being allowed. But developments in our life have changed things. The separation of Church and State and the multiplicity of denominations have eliminated the religious element from public schools, and the growth of public schools has practically eliminated the denominational high schools, greatly reduced Christian junior colleges, and cut down the number of senior colleges. So once again we are thrown back on the church as the primary agency. Religious education has come home.

But are we ready for the home coming? Have we sufficiently put our house in order? Will our churches offer to the boys and girls in high school, religious training comparable to that which the Bible departments of denominational academies gave? And will they offer to students in municipal and State junior colleges anything comparable to the Christian junior college? Undoubtedly, if we are to take care of the situation adequately we shall have to extend the religious-educational program of our churches into the week-days as Judaism, the Reformation, and Catholicism have done, enlarge our curriculum, raise the standards of our teaching, and provide a professionally trained leadership. Only this will match the achievements of the past and furnish an adequate dynamic for the evils of drink, sex, divorce and crime which are sapping civilization's very life blood.

—BR—

SOME THINGS THAT RICH AND POOR MAY HAVE ALIKE

—O—

(By Rev. Warren L. Steeves, D.D., Waterloo, Iowa)

In these days when statisticians say that 70% of the wealth of our country has gotten into the hands of 3% of the people, it might be a good thing for some of us to stop and think for a while on the question of what the wealth of the world is anyhow.

The sun rose this morning and all the world had equal share in it. Both beauty, warmth and gladness of the returning day were given to every one. The hush of a quiet night that shuts us in to rest and quietness belongs to all, with equal force. The water that gushed from the spring in the mountain side, perhaps, belongs more to the poor than it does to the rich; and the flowers with their simple message, that bloom beside the

walk of the poor man's cottage, bring more joy than the Chrysanthemums and Roses than can be bought at the hothouse. And a bird's song is sweeter to the unknown man who walks along the street than it is to the millionaire in the big car, who speeds past at his rapid pace, and never hears the bird that sings its low, sweet song in the hedge or tree by the wayside. The laughter and tilt of children's voices fill the houses of the poor with their fun and their frolic, while, altogether too often, the rich know nothing of their message; and it was the life of Christ, when He was here among man, that the poor heard Him gladly and they have heard more readily than the rich ever since that day and have been receiving the unusual consolations of the Gospel that have not been known to those who never learn the truth of trusting in Him.

To simply say "wealth" and think dollars and cents, of golf courses and limousines, of yachts, and palatial palaces, does not necessarily mean that we have rightly valued the real sources of life and living.

—BR—

Lububrious or Frivolous?

A subscriber discontinues his paper because we are too lugubrious for him. He declares our paper gives him the blues and because of its wailing note estranges his family from Christianity. Another subscriber, who continues with us, asks that our "Just for Fun" column be left out of her paper, for, she declares, it makes the paper too frivolous. We are between the devil and the deep sea. Which is which we do not dare say. If we are serious we are lugubrious. If we smile we are frivolous. Perhaps there are grounds for both views. We confess that many worldly maxims and worldly ways are perilously close to the devilish and fill us with holy indignation. On the other hand, when people individually and in groups take themselves too seriously we are in a fair way to explode with laughter. We simply cannot help getting angry, which we suppose makes us lugubrious. We cannot help seeing the funny side of things, which we suppose makes us frivolous.—W. E.

—BR—

Little Marjorie came to tell her Sunday school teacher that they would have to give up her part in the Christmas exercises.

"Oh, Majorie!" lamented the teacher, "don't say that. Have you lost your Christmas spirit so soon, my dear?"

Marjorie shook her head.

"Not my Christmath spirit," she lisped. "It's my front teeth."

HEADACHE?



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FOR HEADACHES



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President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Army Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

DELTA STATE B.S.U.

Delta State is still rejoicing over the work that is being done as a result of Mr. William Hall Preston's visit on our campus. We feel a need for a B.S.U. Workshop and have set this as our goal for this year. Under the direction of Mr. and Mrs. C. C. Thweatt, of the local church, we feel that our efforts will be successful. Letters have been sent by the students to home churches asking for contributions.

A study of the book of Matthew is being made at the noon day prayer meeting. The main theme of the prayers for this week has been for the meeting of the State Presidents in Nashville.

M. S. C. W.

This week the State B.S.U. Presidents are having a meeting in Nashville, Tennessee. We have prayed at M.S.C.W. in our noonday prayer services and in our private devotions for the success of this meeting, and we know that where so many young people are gathered together in His Name that He is there. Leo Green, Mississippi College, Clinton, and W. O. Vaught, also of Mississippi College, are Mississippi's representatives. Leo Green is the State B.S.U. President for this year. M.S.C.W. is fortunate in having two of its members officers of the State organization; namely, Grace Bush, Columbia, who is President of the M.S.C.W. B.S.U. and Vice-President of the State B.S.U., and Lavonne Reeves, Norfield, who is Baptist Student Reporter of the M.S.C.W. B.S.U. and State Reporter for the State B.S.U.

As you know, we have just had our B.Y.P.U. study courses. We did so enjoy the noonday prayer services led by Mr. L. C. Riley, Okolona, the teaching of the "Junior and Intermediate Manual" and the wonderful music that Mr. C. O. Estes, Brooksville, drew from his saw. Then, of course, Mr. Auber J. Wilds can't be beat. He taught "Investments in Christian Living." We had 50 out of the 75 members in B.Y.P.U. taking the study courses this year.

Last week we had an average attendance of 50 at noonday prayer meeting, and 15 to attend jail service on last Saturday.

And now, the greatest news of all. Miss Ethel McConnell, of Nashville, Tennessee, who is a Southwide B.S.U. field worker, is here. Miss McConnell has led prayer meeting each day of her stay, has held private conferences with all girls who desired them, and has taught a course in "Extra Curricular Activities." Known and loved by each girl at M. S.C.W., Miss McConnell has brought much spiritual joy to our campus.

And now, as the evening shadows are falling, we would enter the Sawdust Room, and lift our faces to our God in Master's Minority. We are remembering you, our parents and

friends, in our prayers. God lend you peace in this time.

Bertha Walters, Rptr.

REST

O, my soul is tired with weeping,
And I cannot see the way
As I kneel beside my window
And lift my eyes to pray.
Afair I see one tiny, twinkling star
Kissing the rain-soaked sod;
And my soul is dried of its teardrops
By the one little star and God.

Bertha Walters, M.S.C.W.

A WEEK AT WOMAN'S COLLEGE

(By Miss Agnes Louise Cutrer,
Pres., Woman's College B.S.U.,
At Request of Sec. H. L. Martin)

The Christian atmosphere that shapes the lives of the girls who come to Mississippi Woman's College is not something that can be felt by one who stays only a short time. It is the spirit built upon daily Christian living together—thoughts, ideals instilled into the hearts of its graduates through three or four years' time. One year cannot give all of the spirit of Woman's College. It takes the experiences through various college trials and pleasures to begin to reveal the true meaning of the Woman's College atmosphere. The very history of the college glows with the spirit of unselfishness, of pure faith in God. It is built upon the lives of Godly men and women who wanted to give the best to girls in Mississippi. Could girls who claim Mississippi Woman's College as their Alma Mater fail to receive the real spirit of Christianity?

Just a glimpse at a day's experience will show, too, that the spirit of Woman's College is something that cannot be defined and attributed to one definite thing. In the morning our student goes down with a chattering, laughing group to the dining hall. There is a pause. Praises in song are lifted to God, and prayer for God's blessing on the day.

Perhaps she is in a religious education class, listening. "We have the great privilege of being God's children. Hence, we owe to God our reverence and are responsible to Him for our service to our fellow-beings." Perhaps the student is in an English literature class. "To you and to me, who recognize the omnipotent God as the Creator of all, it is difficult to assimilate the point of view of this poem."

Regularly, in the midst of a busy day, there is a pause for meditation, for reading of God's Scripture, for prayer as the students assemble in chapel. Perhaps there is an inspirational message, perhaps a talk on current topics, perhaps a program presented by students, perhaps one presented by a department of the college.

At the end of the day, after a walk over the campus or down the street, the dining hall is the most popular place. And just after the little bell has rung, listen, if you

don't believe Woman's College girls have plenty to do—announcements from every direction. "Beta Mu Kappa will meet at 7:15." "B.S.U. Council will meet at 6:30." "There will be a meeting of the freshman class right now." But before attending all the meetings, we stop for the little prayermeeting that is held every night in the parlors. And after a study period, many of the girls join in a "family altar" for prayer before going to rest.

One of the first lessons learned by a Woman's College girl is honor in academic work and general conduct. The teacher places the utmost confidence in the student, making her realize that her reciprocation of this trust by honest dealing is a duty to God and to him.

One of the most important factors in the life of a Woman's College student is the opportunity for the development of leadership. The Life Service Band, a group who offer themselves for practical Christian service while in college; the Volunteer Band for those who have volunteered for definite Christian service, home or foreign; the Baptist Young People's Union, especially for training as church members; the Young Women's Auxiliary, a missionary organization, a branch of the W.M.U.; and the Sunday School and church—all offer opportunities for training. And to unify all these activities to create a college spirit of cooperation as Baptist students—there is the Baptist Student Union, which is a sort of tent for all of the organizations. The B.S.U. has its own set of officers to function as general helpers of all the others. There is a student secretary, "a present help in trouble," and in pleasure to the students, the leader and director of all the religious activities on the campus, the one who makes the student activity room home for the girls. Let us not forget that Woman's College has the self-government system, the students making the majority of their rules and enforcing them.

To Woman's College girls there is offered the highest and best in the realm of the arts—music, literature, art, and some of the finest artists in various fields are presented to the students as lyceum attractions each year.

Still, a week at Woman's College cannot give all. Associations with Christian girls and teachers, experiences in places of leadership, demonstrations of unselfishness in times of the college's need—these mean much now, but it is only after years have passed and life has tested us that we will really know their full worth. As in the words of our "Swing Song":

When the twilight shadows fall,
And I'm sitting all alone,

Then come memories dear to me,
Of M.W.C.

When I think of all that she
Through the years will mean to me,
Then my heart with love o'erflows
For M.W.C.

(The above was written some time before the death of the beloved President of Woman's College.—H. L. M.)

"Oh dear, Johnny, have you been fighting again?"

"No, miss; we moved yesterday, and I moved the cat."—Passing Show.

(Continued from Page 9)

these, so numerous in the college here? Simply speaking, they are an index pointing beneath it all to a center of unity from which arise a common purpose and interest on the part of student and teacher which work, through the college course, side by side, and on graduation day they together rejoice in the reward of noting the realization of the student's splendid personality, well-built character, and a thoroughly strengthened individuality, the three greatest human factors in the successful life. The process of this development belongs to another chapter.

The Booksellers, Stationers and Fancy Goods Journal is authority for the statement that out of 2,856 liquor saloons closed in New York, 1,184 have been turned into news agents' shops, 275 are boot shops, 209 are photograph galleries, 116 are restaurants, 156 are occupied by clothing manufacturers, 266 are phonograph and radio shops. More than twice the number of persons are employed in these shops than were previously employed in the liquor saloons.—Ex.

He: "Janet, will you marry me?"
She: "Why, you couldn't keep me in handkerchiefs."

"Well, you don't expect to have a cold the rest of your life, do you?"—Ex.

Visitor (speaking of little boy): "He has his mother's eyes."

Fond Mother: "Yes, and his father's mouth."

Little Boy: "And his brother's trousers and shoes."—Ex.

"Officer," said the judge, "what's the charge against this man?"

"Bigotry, your honor," said the officer. "He's got three wives."

"Officer," said the judge, "I am surprised at your ignorance. That's not bigotry, that's trigonometry."—Ex.

A man stepped up to Henry Ward Beecher one day and said, "Sir, I am an evolutionist, and I want to discuss the question with you. I am also an annihilationist. I believe that when I die that will be the end of me."

"Thank goodness for that!" said Mr. Beecher, as he walked off and left the man dazed.—Ex. Baptist Courier.

